

Studies in the Gospels and Acts

Herbert Moninger

TRAINING FOR SERVICE SERIES

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STUDIES IN THE GOSPELS AND ACTS

BY

HERBERT MONINGER

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Are and What We Owe Them," "Graded
Supplemental Booklets," "The New
Testament Church," "Bible Drills,"
"What's the Answer?" etc.

FOR ADVANCED TEACHER-TRAINING
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Bible - Study

PREFACE

We have been more than surprised at the immediate reception given to our first standard teacher-training book, called "Training for Service." As many of those who have taken a part or all of this, or some other teacher-training course, will want to pursue the work further, we venture to place before the Bible-school world another book which is the first in a series of books on the *advanced* teacher-training work.

We have followed in this volume, as we did in "Training for Service," the plan of boiling down each lesson so that the class may be drilled in concert upon it, and have further followed the tested plan of putting drill questions and answers in the back of the book for concert drill work, Bible knowledge contests, and to aid the student in his private study. These questions are not given to save study, but to make it more definite. Be sure to review, *review*, REVIEW; drill, *drill*, DRILL. To do this is not only pedagogical, but it is inspirational and sensible. The enthusiasm of many classes soon evaporates because of the lack of constant reviews and drills. After studying each lesson thoroughly, then drill over and over again on the main headings. From time to time, divide your class and have a drill-down on the line of the old-fashioned spelling-bee, using the "Drill Questions." The class may be divided between the men and the women, or by numbering each scholar and put the odd numbers against the even numbers, or by appointing captains and permitting them to choose those who go on each side.

As this book goes forth, it is with the hope that it may have a rich and helpful ministry, and that those who study its contents may be led to catch a larger vision of Christ and his church, and may through this vision be inspired to render a larger and richer service for the great Teacher of teachers.

H. M.

AN INTRODUCTORY WORD

As the first standard teacher-training book, called "Training for Service," has been received with a most hearty welcome by over one hundred thousand Bible students, we are encouraged to put out an advanced course that shall be a continuation of this training-work. THE ADVANCED STANDARD TEACHER-TRAINING COURSE is to cover two years and to be made up of one hundred lessons. This book contains the first twenty lessons of the first year's advanced course.

In this first year's advanced work there are three books, which total the fifty required lessons, as follows:

STUDIES IN THE GOSPELS AND ACTS (this book)... 20 lessons.
OLD TESTAMENT HISTORY, by C. S. Medbury.... 20 lessons.
A BIBLE-SCHOOL VISION, by P. H. Welshimer.... 10 lessons.

The second year's advanced work is under way and will be ready by the time any have completed the first year's work of the advanced course.

All persons who have taken, or are taking, the first standard teacher-training course should take up this advanced work. As soon as you have organized your class, enroll with your State or Provincial association. If you do not know the name of the general secretary of the Sunday-school work of your State or Province, write to the teacher-training department of the International Sunday-school Association, Room 806, Hartford Bldg., Chicago, Ill. An examination is given upon the completion of each book, and when the entire one hundred lessons are completed, an advanced standard teacher-training diploma will be granted. Both the examination questions and the diplomas are sent out from the general secretary of the Sunday-school work in your State.

Studies in the Gospels and Acts

LESSON I.

The Books of the Bible

I. THE OLD TESTAMENT BOOKS

1. **The Meaning of the Word.**—The word “testament” means will or covenant. It is from the Latin *testamentum*.

2. **The Purpose.**—The old Testament is

(1) *A History*. It is a book of history.

(2) *A Revelation*. It shows how God chose a people through whom he might teach the worship of the one God, and through whom, in the fullness of time, he might send his Son to redeem the world.

But when the fulness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons (Gal. 4: 4, 5).

(3) *A Prophetic Photograph*. It is a prophetic photograph of Christ.

(4) *A Tutor*. It is a tutor that brings us to Christ.

So that the law is become our tutor *to bring us unto* Christ, that we might be justified by faith (Gal. 3: 24).

3. **The Divisions.**—Law (5); History (12); Devotion (5); Major Prophets (5); Minor Prophets (12).

(1) *Historical Books* (including the books of *Law*). The first seventeen books are historical. They are generally subdivided into early and later history, or into the books of *Law* (also called *Pentateuch*) and books of *History*.

The three names given for the first five books of the Old Testament are *Law*, *Pentateuch*, *Early History*. They are called the *Law* because they contain the law as given at Mount Sinai. They are called the *Pentateuch*, as that is the Greek word meaning fivefold book. They are called *Early History* in contrast with the later history that begins with Joshua.

(2) *Devotional Books*. After the books of History, we have five books of Devotion, which have generally been called poetical books. These are Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon.

(3) *Prophetical Books*. The last seventeen books of the Old Testament are prophetical. These books are subdivided into *Major Prophets* and *Minor Prophets*. There are five books of the former and twelve of the latter. These books of prophecy supplement the historical books.

II. THE NEW TESTAMENT BOOKS

The New Testament books cover the history of the first century following the birth of Christ. These books are divided into five sections.

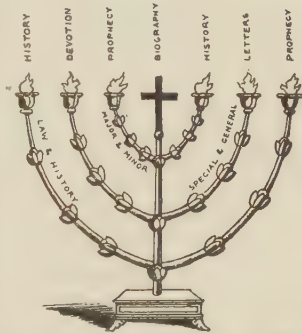
Biography (The Gospels), History (Acts), Special Letters (7), General Letters (14), Prophecy (1).

1. The Gospels.—The four Gospels were written to prove that Jesus is the Christ, the Son of God, and our Saviour.

But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20:31).

The Gospels were written by those whose names they bear. Matthew and John were apostles.

By means of the golden candlestick we present here a seven-fold division of the books of the Bible. We have placed the Cross as the central light, as the books of Biography give the biography of the central light of the Bible and of the world. The first division (that of History) is subdivided into Law and History; the sixth division (that of Letters) is subdivided into Special Letters and General Letters. This gives us then the ten divisions of the books of the Bible which we have been accustomed to use: Law, History, Devotion, Major Prophets, Minor Prophets, Biography, History, Special Letters, General Letters, Prophecy.



2. The Acts.—The Book of Acts tells of the foundation of the church and how we are to become Christians. This book was written by Luke, a close companion of Paul.

3. The Special and General Letters.—The Special and General Letters tell the people of all times how to live as Christians.

(1) *The Special Letters* are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philipians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

These were written (except Hebrews) by the apostle Paul. The authorship of the Book of Hebrews is uncertain. It is placed among the Pauline letters because it is Pauline in teaching.

(2) *The General Letters* are: James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude. These letters were written by those whose names they bear.

NOTE.—Second and Third John are classed under the “General” Letters, although they were written to individual Christians. Hebrews is also classed by some under the General Letters.

4. **Prophecy.**—(1) *Revelation*. The Book of Revelation tells of the future and the final triumph of the right. This book was written by the apostle John. It is called the *Apocalypse*.

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. The meaning of the word “testament.”
2. The relation of the Old and New Testaments.
3. The three names of the first five books of the Old Testament.
4. The joint purpose of the four Gospels.
5. The purpose of the Book of Acts.
6. The purpose of the Special and General Letters.
7. The purpose of the Book of Revelation.
8. If a person did not believe in Christ, to which books of the Bible would you refer him? Why?
9. If a person already believed in the divinity of Christ, to which book would you refer him that he might know how to become a Christian? Why?

RAPID-FIRE DRILL

Use Questions 1-11, inclusive, in the back of this book.

BLACKBOARD OUTLINE

I. O. T. BOOKS.	II. N. T. BOOKS.
1. Me. of Word.	Bio. (4)
2. Purpose.	His. (1)
(1) His. (3) Pro. Pho.	Spe. Let. (7)
(2) Rev. (4) Tutor.	Gen. Let. (14)
3. Divisions.	Pro. (1)
Law (5) His. (12) Dev. (5)	
Ma. Pro. (5) Min. Pro. (12)	

LESSON II.**Methods of Bible Study**

The Bible is like the rich soil in the plains of Palestine, which yielded abundant harvests, notwithstanding the crude stick plows with which the Oriental farmer merely scratched the surface of the ground. The Scriptures will give up a wealth of helpfulness to the honest student, whatever may be his method. And yet one should not be satisfied with a spiritual yield which merely keeps one from starvation, when better methods might bring richer harvests for himself, and also to dispense to others for their growth (*The Sunday-school Teacher's Bible*).

Among the methods of Bible study, we call attention here to five, each of which, while it has its ad-

vantages, is not sufficient in itself for the making of a thorough Bible student. All of these methods should be more or less applied by each reader.

1. As a Whole.
2. By Books.
3. Biographically.
4. Institutionally.
5. Devotionally.

1. **Study the Bible as a Whole.**—Read a whole book of the Bible at a sitting. Many of the books of the Bible may be easily read in an hour or two. It is not so much the question as to how rapidly you read it if you read it thoroughly. Strange to say, this is one of the last things that many Christians are willing to do. They will read many books about the Bible, but to read the Bible itself they will not. We would not think of treating any other book in this manner. We are living in a time when we feel it an obligation to be acquainted with the best authors. Shall we say that Shakespeare or Emerson, or any other great writer, is able to interest us in what he has written, when the Author of all Life is unable to do so? Certainly we are not prepared to say that God, through holy men, can not write a book as capable of holding our attention and as fascinatingly interesting as any book that man has written unaided.

Dr. James M. Gray, of the Moody Bible Institute, tells this story, which is to the point here:

"I know a lady who once traveled a long distance on a railroad with her trunk unlocked, and when she met her husband at the terminus, and re-

ported the circumstance, there was naturally some emotion in her speech. She had been unable to find the key anywhere, she said, and only discovered its loss at too late a moment to have another fitted before she started upon her journey. And the trunk, with all its treasures, had come that whole distance with only a strap around it. 'Why,' exclaimed her husband, do you not recall that when we come home from a journey I always fasten the key of the trunk to one of its handles? There's your key,' pointing to the end of the trunk.

The incident is recalled by the so frequent inquiry one hears for a "key" to the Bible. Its Author has provided one, and to the average person, at least in this enlightened country, it is always at hand. *Read the Book.*

2. Study the Bible by Books.—Take one book at a time, and read it over and over again with different points of view in mind. In order to really master a book, it should be read several times rather than laying it aside and passing on to a second book. A visitor to our Capital City, in looking down from the top of Washington monument on a foggy morning, could scarcely believe there was a city below. Later, however, when the sun rises and the fog begins to disappear, there appear at first the tops of some of the highest buildings and the steeples of the churches, then the outline of the streets, then the factories and stores, and thousands of trees and the beautiful parks stand out in beauty. It is much the same way in making an inductive study of the Bible. The first view, while helpful, is not com-

pletely satisfactory. By looking and re-looking, however, new thoughts appear, and the whole book presents a new and richer meaning.

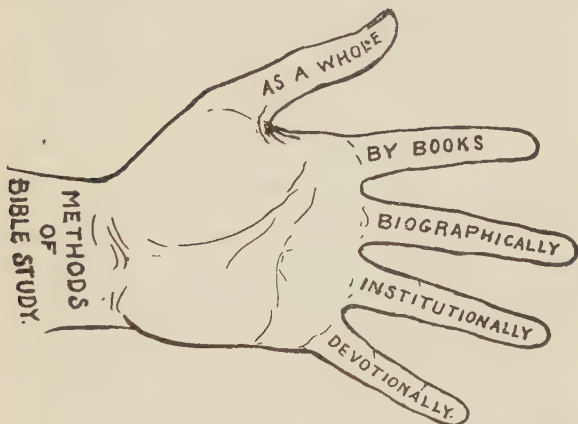
This method is briefly illustrated in the following example:

"The Book of Ruth has been chosen for study. Let it be read in its entirety, first for the simple and beautiful story which it tells. Then, a more careful study of its features will disclose that it is a most engaging idyllic prose poem; parts of it rising to the heights of pure Hebrew poetry, with its balancing of line against line in complete parallelism. Romance follows tragedy. The struggle to 'keep the wolf from the door' in days of famine; love, marriage, death, widowhood, follow in rapid succession. Embers of a latent patriotism and religious fealty burn bright again; motherly solicitude and filial piety shine forth as if to vie with each in brilliant loyalty. A maidenlike coyness and a maternal intrigue; a love at first sight and a happy, fruitful marriage—all these go into the making of this divinely inspired pastoral.

"Read again and carefully study the historical setting of the book. Find its niche in the life of God's chosen people. It was 'in the days when the judges ruled.' See Moab, destined to play no unimportant part in later history; and the famine, which, not uncommon, again and again played a providential role in the shaping of human destinies; the inter-marriage with heathen people, not so strictly under the ban as at a later period; Oriental customs and Hebrew laws of the harvest; laws of consanguinity

and inheritance; the levirate marriage; the custom of the 'loosed shoe;' Ruth an ancestress of David and so of the Messiah."

3. Study the Bible Biographically.—Even the casual reader of the Bible will find that most of the



truths it contains are impersonated in some life. The events of the Old Testament, as well as those of the New, may be grouped around certain personalities. In our first standard teacher-training book, entitled "Training for Service," we have endeavored, in Chapters VI. and VII., to group all of the Old Testament history around sixteen major and forty-eight minor characters. The Gospels are hinged around the Master's life. The events of the Book of Acts may be grouped around three men, Peter.

Philip and Paul. This method of study not only makes the Bible more interesting, but makes its facts and truths more easily remembered.

4. Study the Bible According to Institutions of Worship and Service.—There have been five institutions of worship since the beginning of history. These are altar, tabernacle, temple, synagogue and church. To follow the origin, the plan, purpose and practice of each of these institutions will not only show how the Lord has been and is worshiped, but will reveal how to some extent each institution of worship is a fulfillment of the preceding ones. The studies that are to follow in this book are largely those that have to do with the church.

This plan of studying the Bible through institutions of worship includes to some extent another plan of Bible study that may be called the *Topical Method*. For example, one may wish to know the teachings of the Bible on the subject of the "Atonement." This subject naturally includes the discussion of the institutions of worship and service. Another subject would be that universal question, "How may one be saved?"

5. Study the Bible Devotionally.—All proper methods of Bible study help the devotional life. As some studies, however, have for them a more intellectual purpose, we should from time to time study the Bible with the spiritual pre-eminently in mind. In this study one meditates upon certain passages, not only until he gets hold of them, but until they get hold of him. He studies them and yields himself to them until he "knows them by heart." In such a method

of studying the Word one hears the still small voice, and the soul hunger is satisfied by spiritual manna. After one has followed this method of study awhile, he can understand the exclamation of the Psalmist:

“Oh how love I thy law!
It is my meditation all the day” (Ps. 119:97).

NOTE.—Explain the *Inductive* and the *Deductive* methods of study. Also explain what the *Historic* method is.

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. Plans that will aid in mastering the English Bible.
2. Some guides to Bible study.
3. The value of a concordance in Bible study. (The person who is assigned this topic should bring with him a good concordance, such as Young's, Walker or Cruden's.)
4. The value of a Bible dictionary in Bible study. (The person to whom this subject is assigned should show the class some good Bible dictionary.)
5. The value of a good reference Bible. (The person discussing this subject should have in his hand a good reference Bible and tell how to use the references.)
6. What do you understand by the plan of studying the Bible “Biographically”?
7. What do you understand by the plan of studying the Bible “Institutionally”?
8. What do you understand by the plan of studying the Bible “Devotionally”?

RAPID-FIRE DRILL

Use Question 12 in the back of this book.

BLACKBOARD OUTLINE**METHODS OF BIBLE STUDY.**

1. As a whole.
2. By books.
3. Biographically.
4. Institutionally.
5. Devotionally.

LESSON III.**Characteristics of Matthew's Gospel****I. THE AUTHOR**

The Gospel which bears the name of Matthew was written by the apostle.

1. His Name.—Matthew is the same as Levi (Luke 5: 27-29), the son of Alphaeus. He is not to be confused with Matthias, who was chosen to take the place of Judas.

2. His Occupation.—Matthew was a tax-gatherer at Capernaum. His special duty, likely, was to collect tolls from the fishers on the Lake of Galilee, and perhaps from merchants traveling southward from Damascus. His duties as a tax-gatherer would bring him into disrepute with his countrymen, who disliked all agents of the foreign despotism under which they groaned.

3. His Character.—Matthew, because of his position, was likely a man of means. He was a modest man and kept himself well in the background. Being

a man of means, it meant a great deal for him to forsake all to follow Jesus.

4. His Call.—Matthew's call to be an apostle is related by Matthew, Mark and Luke in practically the same words (Matt. 9: 9; Mark 2: 14; Luke 5: 27). One day Jesus was coming up from the Lake of Galilee and passed near the custom-house where Matthew was seated in Oriental fashion, and he said unto him, "Follow me." Matthew arose and followed Christ.

5. His Position Among the Twelve.—Matthew does not shine out in his work as do Peter, James and John. He, however, was a most faithful apostle, and, according to tradition, died the death of a martyr.

6. The Date of His Gospel.—Because of the use of such expressions as "holy city," "holy place," "the city of the great King" (4: 5; 5: 35; 24: 15; 27: 53), and from the nature of the language used by our Saviour in his prediction of the city's coming doom, Dr. J. A. McClymont holds that Matthew's Gospel was written before 66 A. D., when the war which was to issue in the destruction of the Jewish capital was on the eve of breaking out. McGarvey holds that it was not written before 60 A. D., and was probably written about 67 A. D.

II. CHARACTERISTICS OF THE GOSPEL

1. Aramaic Gospel.
2. Analytic Gospel.
3. Messianic Gospel.
4. Old Testament Gospel.

5. Pedagogical Gospel.**6. Word Gospel.****7. Judgment Gospel.**

1. Aramaic Gospel.—According to Origen, Eusebius, Jerome and many others, Matthew's Gospel was written in Hebrew (*i. e.*, Aramaic, the vernacular language of Palestine). It was afterwards translated into Greek. Irenæus says, "Matthew among the Hebrews brought out a writing of the Gospel in their own tongue." Eusebius in the beginning of the fourth century says that Matthew wrote it when he was about to leave the Jews and preach also to other nations in order to "fill up the void about to be made in his absence." If it be true that Matthew wrote his Gospel in Aramaic, it very soon also appeared in Greek. Whether Matthew wrote the Gospel over again in Greek, or whether some other person translated it, is a question we can not answer.

2. Analytic Gospel.—Matthew's Gospel naturally divides itself. In 4: 17 he says, "From that time began Jesus to preach;" and in 16: 21, "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised up." Thus we see that Matthew has himself marked the natural divisions of the book. The threefold division, then, is:

(1) *Genealogy of Christ.* Matt. 1: 1-4: 16.

(2) *Christ's Active Ministry.* Matt. 4: 17-16: 20.

(3) *The Closing Events of Christ's Life.* Matt. 16: 21-28: 20.

While the last division occupies scarcely more than

six months of the three years and more of his ministry, yet the events of this period take nearly one-half of the book, showing the importance attached by Matthew to the scenes connected with the final suffering, the death, and the resurrection of the Christ. It is to be noticed that the contrast between 4: 17 and 16: 21 is most significant. The former is preceded by the baptism of Christ when from heaven a voice said, "This is my beloved Son, in whom I am well pleased" (Matt. 3: 17), and the latter is immediately followed by the transfiguration when the heavenly voice said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17: 5).

3. Messianic Gospel.—Matthew introduces Jesus as the Messiah, or the Christ. His main purpose was to set forth the Messiahship of Jesus rather than his divinity. The first verse of the book opens with the words, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." By this Matthew designates Christ as the promised seed of David, who was to sit on David's throne and reign forever, and he also keeps in mind the promise to Abraham of a seed in whom all the nations of the world were to be blessed. "No one can read Matthew's Gospel without perceiving that he was no Hellenist, but a Hebrew of the Hebrews, deeply learned in the history and prophecies of his race, and eagerly looking forward to their realization. When the plan and teaching of Jesus were unfolded to his mind stored with national memories, he instantly recognized the truth and beauty and completeness of that ideal, and gave himself up heart

and soul to the cause of the son of David. For that cause and for the kingdom of God he resigned all his hopes of advancement in Herod's kingdom, his lucrative calling, and the friends he had made."—*Cambridge Bible*. This gives one explanation of Matthew's intense desire to present Jesus as the Messiah of the Jews.

The following points gathered by Dr. A. Carr indicate that Matthew's Gospel had special reference to the Jews, and that he represented Jesus as the Messianic hope realized.

- (1) The appeals to history as fulfilled in Christ.
- (2) The rare explanation of Jewish words and customs.

(3) The strong and special denunciation of the Jews and of their rulers.

(4) The special reference to the Law in the Sermon on the Mount.

(5) The genealogy traced from Abraham and David.

(6) The mission of the Seventy omitted.

(7) The absence of Latin words, with very few exceptions.

(8) The prominence given to the Jewish thought of a kingdom of heaven: (a) in the general scope of the Gospel; (b) in the parables; (c) in the account of the Passion.

4. Old Testament Gospel.—In the course of Matthew's Gospel there are no less than sixty quotations from the Old Testament prophecy as fulfilled in Jesus. Since Matthew's aim is to show that Jesus is the fulfillment of Messianic hopes, we would nat-

urally expect just this. The designation "son of David" occurs seven times as applied to Jesus.

5. Pedagogical Gospel.—The best book on pedagogy that has been written is the Gospel of Matthew. Matthew seeks the "point of contact" with the Jews by beginning his Gospel in writing the genealogy of Christ from Abraham to his birth in Bethlehem. He shows how Christ complimented his hearers before he corrected them (Matt. 5: 17). In the Sermon on the Mount, given in more or less detail by Matthew, he represents Jesus as speaking as "never man spake." When we want abstract teaching, we turn to Matt. 5: 3-12. When we want good illustrations, we turn to Matt. 5: 13-16. When we want to know how to use parables in teaching, we read Matt. 13: 1-53. There is scarcely a principle in teaching but what is used in some striking way in the Gospel of Matthew.

In the six principles of teaching given below, see how they are illustrated by the Scripture cited.

(1) *Put the new in an old setting.* Matt. 1: 1-23.

(2) *Use words that are understood by the teacher and the scholar in the same sense.* Matt. 5: 12, 40, 41.

(3) *Adapt the teaching to the needs of the scholars.* Matt. 13: 3-9, 18-30.

(4) *Secure co-operation.* Matt. 16: 13-19.

(5) *The development of the subject must constantly present new points of interest.* See Sermon on the Mount (Matt. 5, 6, 7).

(6) *Ideas must be repeated to be retained.* Matt. 16: 21; 17: 23; 20: 17-19; 26: 2.

6. Word Gospel.—Matthew emphasizes the words of Jesus. In comparing Matthew and Mark, we often

see that Mark emphasizes the *works* of Jesus, while Matthew pays especial attention to his *words*. This is shown by the fact that Mark lays emphasis upon the miracles and Matthew upon the parables. The fact that Matthew lays emphasis upon the words of Jesus is also seen by his faithful account of the Sermon on the Mount and from the fact that considerably more than half his book is taken up with Christ's formal speeches, aside from many remarks made in conversation with friends and foes.

7. Judgment Gospel.—Matthew emphasizes the judgment. There is an element of "sternness and severity" to Matthew's Gospel that does not appear elsewhere in the recorded teachings of Christ. Matthew alone records the parables of the judgment; *i. e.*, the tares, the dragnet, the ten virgins, the talents and the rejection of the goats. Matthew also records the denunciation of the scribes and Pharisees (23: 13-36). For the material given only by Matthew, see the Harmony of Christ's life found elsewhere in this book.

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. How many times and under what circumstances is the apostle Matthew mentioned?
2. Discuss the position of tax-gatherer and what the community thought of one in such a business.
3. Give an outline of the Gospel according to Matthew.
4. Why does Matthew give such a long genealogy in the first chapter?

5. Why does Matthew give such a long account of the Sermon on the Mount?

6. What parables does Matthew give that are not given by any other Gospel writer?

7. Name seven characteristics of Matthew's Gospel.

RAPID-FIRE DRILL

See Questions 13-29, inclusive, in the back of this book.

BLACKBOARD OUTLINE

I. THE AUTHOR.

1. His Na.
2. His Oc.
3. His Char.
4. His Call.
5. Pos. Am. Twe.
6. Date of Gos.

II. CHARACTERISTICS OF GOSPEL.

1. Aramaic.
3. Analytic.
3. Messianic.
4. Old Test.
5. Pedagog.
6. Word.
7. Judg.

LESSON IV.

A Study in the Parables

THE PARABLES OF THE JUDGMENT RECORDED ONLY BY MATTHEW

1. Tares.
2. Dragnet.
3. Ten Virgins.
4. Talents.
5. Sheep and Goats.

(Assign one definite parable to each member of your class. The entire class should make a general study of all the five parables, but each member

should make a special study of some one of these parables.)

The parables, fair in their outward form, are yet fairer within—apples of gold in network of silver; each one of them like a casket, itself of exquisite workmanship, but in which jewels yet richer than itself are laid up; or as fruit, which, however lovely to look upon, is yet more delectable still in its inner sweetness.—*Trench.*

I. THE USES OF PARABLES

1. Aid Memory.—The parable is an aid to memory. The parable produces a picture. People can see, and when they have seen them they will not soon forget them.

2. Aid Understanding.—The parable is a great aid in the presentation of new truths.

3. Hold Hidden Truths.—Parables retain the truths for us until our experiences are large enough to fully comprehend.

II. RULES FOR INTERPRETING PARABLES

It is sometimes difficult to determine what is essential and what is not. We here give two general rules that may help:

1. Get and Hold Central Truth.—Obtain fast hold of the central truth which the parable would set forth and distinguish it in the mind as sharply and accurately as we can from all cognate truth which borders on it; for only seen from the middle point will the different parts obtain their true light.—*Trench.*

2. Note the Introduction and Application.—Pay especial attention to what is called pro-parabola and epi-parabola, as these are invariably the finger-posts pointing to the direction in which we are to look for the true meaning of the parable. In other words, keep the introduction and the application carefully in mind—pay especial attention to the context.

III. PARABLES OF THE JUDGMENT

Of the eleven parables peculiar to Matthew, five of them are called parables of the judgment. In a chart at the end of this lesson we give the parables, together with the Gospel writers who record them. You may see there at a glance the parables that are peculiar to each Gospel.

1. The Tares.

- (1) The Parable Described (Matt. 13: 24-30).
- (2) The Parable Interpreted (Matt. 13: 36-43).

GUIDE QUESTIONS.

The student will fill in the answers in the spaces left for them.

(1) To whom was this parable spoken?

(2) What was its object?

(3) Who is the sower of the seed?

(4) What is represented by the seed?

- (5) Whom does the good seed represent?
- (6) What do the tares represent?
- (7) Who was the enemy who sowed the tares?
- (8) What does the harvest represent?
- (9) Who are the reapers?
- (10) What leading lesson is taught by this parable?

2. The Dragnet.

- (1) The parable given (Matt. 13: 47, 48).
- (2) The application (Matt. 13: 49, 50).

GUIDE QUESTIONS.

- (1) What is the object of this parable?
- (2) Who are represented by the good fish?
- (3) Who are represented by the bad fish?
- (4) What does the dividing of the fish represent?

- (5) What leading lesson is taught by this parable?

3. The Ten Virgins.

(1) The parable given (Matt. 25: 1-13).

(2) The application (Matt. 25: 13).

GUIDE QUESTIONS.

- (1) What subject is under discussion?
- (2) Describe the customs of an Oriental marriage.
- (3) What kind of lamps were used?
- (4) Why did they need to take oil in a vessel with the lamps?
- (5) What sort of persons are represented by the foolish virgins?
- (6) What sort of persons are represented by the wise virgins?
- (7) What does the marriage feast represent?
- (8) Who does the bridegroom represent?

(9) What does the shut door represent?

(10) What is the leading lesson taught by this parable?

4. The Talents.

(1) The Parable Given (Matt. 25: 14-28).

(2) The Application (Matt. 25: 28-30).

GUIDE QUESTIONS.

(1) What subject is being considered?

(2) What is the significance of the different numbers of talents?

(3) Who is represented by the lord of the servants?

(4) Who are the five-talent men?

(5) Who are the two-talent men?

(6) Who are the one-talent men?

(7) Explain in your own words verse 19.

(8) Who are the unprofitable servants in the church to-day?

(9) Why was the one-talent man condemned?

(10) Is any man condemned to-day *because* he **has** only one talent?

(11) What is the leading lesson you learn from this parable?

5. The Sheep and the Goats,

(1) The Parable Given (Matt. 25: 32, 33).

(2) The Application (Matt. 25: 31-46).

GUIDE QUESTIONS.

(1) What is the subject under consideration?

(2) Who is the Son of man?

(3) Who are represented by the sheep?

(4) Who is represented by the goats?

(5) Who is represented by the King?

(6) How are Christians to serve the King?

(7) Who are those who will hear the words, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels"?

(8) What is the leading lesson you gather from this parable?

(9) Quote James Russell Lowell's words:

'Once, to every man and nation,
Comes a moment to decide,
In the strife 'twixt truth and error,
For the good or evil side.

'Some great cause—God's true Messiahs
Offers you the bloom or blight;
Parts the goats upon the left hand,
And the sheep upon the right.
And that choice goes on forever
'Twixt the darkness and the light."

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. What parables are given only by Matthew?
2. What parables are given only by Mark?
3. What parables are given only by Luke?
4. What parables are given only by John?
5. What is the purpose of parables?
6. What are some rules for interpreting parables?
7. What great truth is taught by the parable of the Tares?

8. What great truth is taught by the parable of the Dragnet?

9. What great truth is taught by the parable of the Ten Virgins?

10. What great truth is taught by the parable of the Talents?

11. What great truth is taught by the parable of the Sheep and the Goats?

12. What is your favorite parable? Why?

RAPID-FIRE DRILL

Use Questions 30 to 36, inclusive, in back of this book.

BLACKBOARD OUTLINE

USES OF PARABLES.

1. Aid Mem.
2. Aid Und.
3. Ho. Hid. Tru.

TWO RULES.

1. Get and Ho. Cen. Tru.
2. Note Intro. and Appli.

SOME PARABLES BY MARK ONLY.

1. Seed Grow Secr.
2. Householder.

SOME PARABLES BY MATTHEW ONLY.

1. Tares.
2. Dragnet.
3. Ten Virgins.
4. Talents.
5. Sheep and Goats.

SOME PARABLES BY LUKE ONLY.

1. Good Samar.
2. Rich Fool.
3. Prod. Son.
4. Ri. Man and Laz.
5. Unprof. Serv.
6. Phar. and Pub.

PARABLES OF OUR LORD

<i>Parables.</i>	<i>Matthew.</i>	<i>Mark.</i>	<i>Luke.</i>
<i>I. Recorded in one Gospel only</i>			
The tares	13: 24-30	.....	.....
The hid treasure	13: 44	.....	.....
The goodly pearl	13: 45, 46	.....	.....
The dragnet	13: 47, 48	.....	.....
The unmerciful servant	18: 23-34	.....	.....
The laborers in the vineyard	20: 1-16	.....	.....
The two sons	21: 28-30	.....	.....
The marriage of the king's son	22: 2-14	.....	.....
The ten virgins	25: 1-13	.....	.....
The talents	25: 14-30	.....	.....
The sheep and goats	25: 31-46	.....	.....
The seed growing secretly .....	.....	4: 26-29	.....
The householder .....	.....	13: 34	.....
The two debtors .....	.....	.....	7: 41, 42
The good Samaritan .....	.....	.....	10: 30-35
The importunate friend .....	.....	.....	11: 5-8
The rich fool .....	.....	.....	12: 16-20
Servants watching .....	.....	.....	12: 35-40
The wise steward .....	.....	.....	12: 42-48
The barren fig-tree .....	.....	.....	13: 6-9
The great supper .....	.....	.....	14: 16-24
Tower; king going to war .....	.....	.....	14: 28-33
The piece of money .....	.....	.....	15: 8-10
The prodigal son .....	.....	.....	15: 11-32
The unjust steward .....	.....	.....	16: 1-8
The rich man and Lazarus .....	.....	.....	16: 19-31
Unprofitable servants .....	.....	.....	17: 7-10
The unjust judge .....	.....	.....	18: 2-5
The Pharisee and publican .....	.....	.....	18: 10-14
The pounds .....	.....	.....	19: 12-27
<i>II. Recorded in two Gospels.</i>			
House on rock, and on the sand	7: 24-27	.....	6: 47-49
The leaven	13: 33	.....	13: 20, 21
The lost sheep	18: 12, 13	.....	15: 4-6
<i>III. Recorded in three Gospels.</i>			
Candle under a bushel	5: 15	4: 21	8: 16; 11: 33
New cloth on old garment	9: 16	2: 21	5: 36
New wine in old bottles	9: 17	2: 22	5: 37, 38
The sower	13: 3-8	4: 3-8	8: 5-8
The mustard-seed	13: 31, 32	4: 30-32	13: 18, 19
The wicked husbandmen	21: 33-39	12: 1-9	20: 9-16
The fig-tree and all the trees	24: 32, 33	13: 28, 29	21: 29-32

LESSON V.

MATTHEW'S GOSPEL IN PROPHECY

Over five hundred prophecies in the Old Testament refer to Christ. Over one hundred times the Old Testament tells us what Christ would do. Over one hundred times the New Testament tells us that these things were done. The Old Testament is a *prophecy*, the New Testament a *biography*.

The Book of Matthew is saturated with quotations from the Old Testament. It can not be other than helpful for the Bible student to spend one lesson in noting the Old Testament quotations and the Old Testament historical references found in the Book of Matthew.

The student is asked to read the Gospel of Matthew through carefully, noting down the quotations from the Old Testament. The first quotation is found in Matt. 1: 23, and is taken from Isa. 7: 14. We have therefore indicated this one to give the student a start.

Chapter 1	23	Isa. 7:14
Chapter 2		
Chapter 3		
Chapter 4		
Chapter 5		
Chapter 6		

Chapter 7	.....
Chapter 8	.....
Chapter 9	.....
Chapter 10	.....
Chapter 11	.....
Chapter 12	.....
Chapter 13	.....
Chapter 14	.....
Chapter 15	.....
Chapter 16	.....
Chapter 17	.....
Chapter 18	.....
Chapter 19	.....
Chapter 20	.....
Chapter 21	.....
Chapter 22	.....
Chapter 23	.....
Chapter 24	.....
Chapter 25	.....
Chapter 26	.....
Chapter 27	.....
Chapter 28	.....

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. What was the first quotation in the New Testament taken from the Old Testament?
2. How many times does Matthew's Gospel quote from Isaiah?
3. How many times does Matthew's Gospel quote from Jeremiah?
4. How many different Old Testament characters are mentioned by Matthew?
5. Who said "In his name shall the Gentiles hope"?
6. Who is called the Gospel prophet? Why?
7. Under what circumstances did Christ quote in substance Isa. 29: 13?
8. Under what circumstances did he quote in substance Isa. 6: 9, 10?
9. How many Old Testament quotations does Matthew record?

RAPID-FIRE DRILL

Use Questions 37 to 54, inclusive, in back of this book.

BLACKBOARD WORK

NOTE.—Place after each figure the verse in the chapter that is quoted from the Old Testament. For instance, the twenty-third verse of the first chapter is a quotation, and we have so indicated it. Fill out the others:

1: 23	8	15	22
2	9	16	23
3	10	17	24
4	11	18	25
5	12	19	26
6	13	20	27
7	14	21	28

LESSON VI.

REVIEW LESSON

For review, use Questions 1 to 54, inclusive, found in the back of this book.

LESSON VII.

Characteristics of Mark's Gospel

I. THE AUTHOR

The second Gospel was written by John Mark, who was a companion of both the apostle Paul and the apostle Peter.

1. His Name.—There were three Johns in the New Testament that were especially prominent, John the Baptist, John the apostle and John Mark, the writer of the second Gospel. The last John mentioned is the one under consideration now. His Jewish name was John and his Gentile name Mark, or Marcus (Col. 4: 10; Philem. 24; 1 Pet. 5: 13). Marcus is supposed to be the Latin *marcus*, meaning

a hammer. As we study his Gospel, we must feel that this is indeed a most appropriate name for him. He was a strong hammer, able to crush the flint rock; and this is indicative of the spiritual power that the evangelist was able to wield. While Mark is a Gentile name, he nevertheless was a Jew. Throughout his entire Gospel he betrays his nationality and breathes the spirit of an Israelite, and shows that, though too big to be bound within Jewish narrowness and bigotry, he was still "an Israelite indeed."

2. His Home Life.—Mark was not an apostle, but was the son of a certain Mary in Jerusalem, whose house was a place of resort for the disciples (Acts 12: 12). This Mary was an aunt of Barnabas, since Mark was his cousin (Col. 4: 20). Mark grew up in Jerusalem, where his mother was prominent among the disciples. He probably was acquainted with the apostles and may even have seen Jesus.

3. His Relation to Peter.—Peter calls John Mark his son in the gospel (1 Pet. 5: 13). It can not be a mere term of endearment, but perhaps means that Mark was one of Peter's converts. The fact that Peter, when he was miraculously released from prison, went to the house of Mark's mother, may indicate that he was intimate with the family (Acts 12: 12). In early tradition Mark is represented as the "interpreter of Peter," which may mean that he accompanied him in the later years of the apostle's life and acted as his spokesman when addressing Gentile audiences, or it may mean that Mark merely wrote down the things that Peter preached. As a

confirmation of the fact that many of the things that Mark relates in his Gospel were those which Peter was in the habit of giving in his discourses, we note that he tells plainly many things that Peter did or said which were not a credit to him, and omits nearly all that were.

(1) It was Peter who followed after our Lord in the morning after the miracles at Capernaum (Mark 1: 36).

(2) It was he who drew attention to the rapid withering of the fig-tree (Mark 11: 21).

(3) It was he who, with three other of the apostles, asked our Lord, as he sat on the Mount of Olives, respecting the destruction of Jerusalem (Mark 13: 3).

(4) It was to him specially amongst the apostles to whom the angel directed that the announcement of the resurrection should be made (Mark 16: 7).

This is the way, likely, that Peter would have done. Mark often especially mentions Peter when the other evangelists omitted him.

As an illustration of Peter's modesty, showing that he was anxious to pass over what might especially redound to his honor, we find the omission of

(1) His name as the prompter of the question respecting "meats not defiling a man" (comp. Mark 7: 17 with Matt. 15:15).

(2) His walking on the sea (comp. Mark 6: 50, 51 with Matt. 14: 28-31).

(3) The miracle of the coin in the fish's mouth (comp. Mark 9: 33 with Matt. 17: 24-27).

(4) His designation as the rock, on which the

church should be built (comp. Mark 8: 29, 30 with Matt. 16: 17-19).

(5) His being sent with another apostle to make ready the Passover (comp. Mark 14: 13 with Luke 22: 8).

(6) The fact that it was for *him* especially that our Lord prayed that his faith might not "utterly fail" (Luke 22: 31, 32).—*Maclear*.

4. His Relation to Paul.—Mark accompanied Barnabas and Paul from Jerusalem to Antioch in Syria (Acts 12: 25), and afterwards, when these two men started on their first missionary journey, Mark goes with them (Acts 13: 5). For some unstated reason, however, Mark leaves Paul and Barnabas at Perga and returns to Jerusalem. His motive may have been the fear for his mother's safety in Jerusalem, where all Christians were in danger of frequent persecution, or he may have feared the hardship of the inland trip into Asia Minor, or he may have taken ill. Whatever the reason for Mark's conduct, Paul disapproved of it so much that he refused to take him with them when a second missionary journey was proposed (Acts 15: 38). As a result of this contention, Barnabas and Mark sailed to Cyprus and resumed evangelistic work, and Paul takes Silas with him as he enters upon his second missionary tour. For about a decade Mark disappears from history. We next find him in Rome with Paul (Col. 4: 10), with whom he has again found favor. During Paul's second imprisonment in Rome he requests Timothy to bring Mark, saying that he was useful to him for ministering (2 Tim. 4: 2).

5. **The Date of the Gospel.**—We may conclude that it was written between 64 A. D. and 68 A. D.—the latter being the year of Nero's death, in whose reign Peter and Paul are believed to have suffered martyrdom.—*McClymont*.

II. CHARACTERISTICS OF THE GOSPEL

1. **Shortest Gospel.**—Mark occupies the least space of any of the Gospel writers in giving his picture of the Christ. His descriptions are brief, straightforward and vivid.

2. **Gentile Gospel.**—While Matthew's Gospel is saturated with quotations from the Old Testament Scriptures, showing how Christ is a fulfillment of them, Mark scarcely ever quotes prophecy. This would lead us to the opinion that the Gospel was not written especially for the Jews. The fact also that Mark adds translations and explanations of words that would be intelligible to the Jews would also tell us that this is a Gentile Gospel. Examples of such translations and explanations are found in such expressions as "Boanerges—Sons of Thunder" (3: 17); "Bartimæus—the son of Timæus" (10: 46); "Abba, Father" (14: 36); "Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise" (5: 41). Customs are also frequently explained in a manner that would not be necessary if the Gospel had been written for the Jews (see 7: 3; 2: 18; 12: 18; 14: 12; 15: 6, 42).

3. **Roman Gospel.**—As Mark's Gospel depicts Christ in all of his energetic and victorious strength, we may say it is a Gospel well fitted to impress the

Roman mind. The tradition that Mark wrote in Rome, that his Gospel was for the Romans, is somewhat confirmed from frequent use of Latin words, such as "denarius" (12: 15); "prætorium" (15: 16): "centurion" (15: 39).

4. Vivid Gospel.—Mark's descriptions are most vivid. He describes the emotions, looks, gestures and actions of Christ and of others (see 3: 5, 34; 7: 33; 8: 33; 9: 36; 10: 32). In the description of the feeding of the five thousand, Mark alone tells us that they sat down in ranks by hundreds and fifties upon the *green grass*. In further evidence, note the "photographic character" of Mark's account of the transfiguration and of the storm on the Lake of Galilee. In still further keeping with this idea, we note that Mark has carefully recorded the minute particulars which are unnoticed by the other Gospel writers:

The person (1: 29; 2: 36; 3: 6; 3: 22; 11: 11, 21; 13: 3; 14: 65; 15: 21; 16: 7).

Number (5: 13; 6: 7, 40; 14: 30).

Time (4: 35; 6: 2; 11: 11, 19; 15: 25; 16: 2).

Place (4: 1; 5: 20; 13: 3; 14: 68; 15: 39; 16: 5).

5. Worker Gospel.—Mark emphasizes Christ as a worker. While Matthew emphasizes him as a teacher, Mark says that he came to *do* something as well as *say* something. This accounts for the fact that Matthew enlarges upon the *words* of Christ, while Mark enlarges upon his *works*; Matthew lays emphasis upon his *parables* and Mark upon his *miracles*.

6. Present Gospel.—Christ is the Master Man of the living present. Matthew lays much emphasis upon the past in that he gives a full genealogy of

Christ, quotes prophecy, etc. Mark sets Jesus before us as he worked and taught in the *living present*, a wonderful worker of miracles and a possessor of more than mortal authority. Mark's Gospel has a larger portion of common matter than any of the others. Fully 93 per cent. of the whole contents of Mark's Gospel is found in one or more of the other Gospels. "No one who is familiar with Matthew can read Mark without noticing a striking similarity between them in the facts that they relate, and sometimes in the words that they employ; but, on close comparison of the two, it will be seen that in almost, if not quite, all these instances, Mark has some additional items which distinguish his account from Matthew's. The student should constantly keep his eye open for these, for they not only show the difference between the two writers, making each stand out before the mind by himself, but they are necessary to a full knowledge of the incidents with which they are connected. The same may be said in reference to events mentioned by three, or by all, of the Gospel writers. Study all, and combine the particulars given by all."
—*McClymont*.

7. Divinity Gospel—Mark's purpose is to prove the divinity rather than the Messiahship of Jesus. This main purpose is clearly put forth in his introductory words: "*The beginning of the gospel of Jesus Christ, the Son of God.*" In this Mark differs from Matthew, as it was Matthew's main purpose to prove that Christ is the Messiah of the Old Testament. In carrying out that plan, Matthew devoted much space to prophecy and to the discourses of the Mas-

ter. On the other hand, Mark, in carrying out his plan, devotes much space to the miracles, for in these, rather than through prophecy, he could prove his divinity. Mark begins his account of the life of Christ with the preaching of John the Baptist, while Matthew begins with the genealogy and birth of Christ. The reason for this is found in the distinction just given above.

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. Mark's early life.
2. His Jewish name and his Roman name.
3. Name and designate three Johns in the New Testament.
4. What was Mark's relation to Barnabas?
5. What was Mark's relation to the apostle Peter?
6. What was Mark's relation to the apostle Paul?
7. Why is Mark's Gospel sometimes called the Petrine Gospel?
8. Name some things in Mark's Gospel that are peculiar to this Gospel.
9. Why does Mark explain Hebrew words or phrases?
10. What is Mark's purpose in writing his Gospel as compared with Matthew?
11. Name two characteristics of Mark's Gospel.
12. Give an outline of Mark's Gospel.

RAPID-FIRE REVIEW

See Questions 55-74, inclusive, in the back of this book.

BLACKBOARD OUTLINE

I. THE AUTHOR.	II. CHARACTERISTICS OF GOSPEL.
1. His Name.	1. Short.
2. Ho. Life.	2. Gentile.
3. Rela. to Pet.	3. Roman.
4. Rela. to Paul.	4. Vivid.
5. Date of Gospel.	5. Worker.
	6. Present.
	7. Divinity.

LESSON VIII.

Characteristics of Luke's Gospel

I. THE AUTHOR

The author of the third Gospel is Luke, a faithful companion of Paul.

1. His Name.—There are but three places in the Scripture where Luke's name is mentioned. In Col. 4: 14, Paul says, "Luke, the beloved physician, and Demas salute you." In 2 Tim. 4: 11, the same writer says, "Only Luke is with me;" and in Philemon 24 he is mentioned as one of Paul's "fellow-workers." While Luke is mentioned by name only in these three instances, yet we may learn much of him from the Book of Acts, in which he intimates his presence with Paul at times by the use of "we" or "us" in the narrative (Acts 16: 10-17; 20: 5-21; 18; 27: 1-28: 16).

2. His Early Life.—Early tradition says that Luke was a native of Antioch in Syria. Whether or

not this is true, his interest in and his familiarity with the church at Antioch is evident. Note Acts 6: 5; 11: 19-27; 13: 1-3; 14: 26-28; 15: 1, 2, 30-40; 18: 22, 23. Ramsay,* in his book called "St. Paul the Traveler," holds that Luke was a Philippian. Eusebius says: "Luke, who was born at Antioch, and by profession a physician, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us two inspired books. One of these is his Gospel, in which he testifies that he has recorded 'as those who were from the beginning eye-witnesses and ministers of the Word delivered unto him,' whom also, he says, he has in all things followed. . . . It is also said that Paul usually referred to his Gospel, whenever in his Epistles he spoke of some particular Gospel of his own, saying, 'according to my Gospel.'" Origen, quoted by Eusebius, writes: "And the third, according to Luke, the Gospel commended by Paul, which was written for the converts from the Gentiles." Irenæus refers frequently to Luke by name; as, "Luke, also the companion of Paul, recorded in a book the gospel preached by him."

3. His Profession.—Luke was a physician, and is called by Paul "the beloved physician" (Col. 4: 14). Some have suggested that Luke traveled with Paul because the latter had need of medical attendance. Some traits of Luke's profession may be discovered in the frequency with which he refers to the work of Christ and that of his apostles as the ministry of healing (4: 18, 23; 9: 1, 2, 6; 10: 9), as well as the occasional use of expressions which a physician

would likely employ (4: 38; 5: 12; 6: 19; 22: 44).

4. His Nationality.—Luke likely was not a Jew. From the distinction drawn between him and those “of the circumcision” (Col. 4: 11-14), “it may be inferred that he was of Gentile extraction, and this inference is confirmed by his Greek name and the character of his style, which—except when he is drawing from older documents or reporting speeches conveyed to him by others—is more classical than that of the other Gospels, alike as regards the structure of the sentences and the choice of words, as well as in his use of an opening dedication, a feature quite foreign to the Hebrew style.”—*McClymont*. As Luke was not a Jew, he was the only Gentile to write any part of the New Testament. Of the Gospel writers, Matthew and John were apostles; Mark and Luke were not.

5. His Relation to Paul.—By reading the following passages, it will appear that Luke joined Paul on his second missionary journey at Troas, in Asia Minor, and went with him over to Philippi in Macedonia (Acts 16: 10-17; 20: 5-21: 18; 27: 1-28: 16). Again, on Paul’s third journey, Luke rejoined the apostle at Philippi and went with him to Jerusalem. He likely remained in Palestine during the two years in which Paul was in prison at Cæsarea, and he sailed with the apostle from Cæsarea to Rome. When Paul is writing his last letter while in prison in Rome, after he has written those well-known words of having fought the good fight and having finished the course and having kept the faith, he tells about different ones who had left him, and says, “Luke

only is with me" (2 Tim. 4: 11). Sometimes the third Gospel is called Paul's Gospel because it was written by one who was a very close companion of Paul, and no doubt writes in many ways as Paul would have written.

6. The Date of Luke's Gospel.—From Acts 1: 1 it is clear that it was written before the Book of Acts, which (see Acts 28: 30, 31) must have been completed before the end of the second year of Paul's imprisonment; that is, about A. D. 63.—*Thompson*.

II. CHARACTERISTICS OF THE GOSPEL

1. Sympathetic Gospel.—(1) It is in this Gospel that we find a record of the visit of Christ to the house of Zaccheus the publican (9: 1).

(2) It is here that we have his gracious reception of the woman who was a sinner (7: 37).

(3) It is here that we see his promise of paradise to the penitent thief (23: 43).

(4) Luke shows that Christ embraced within the range of his sympathy (a) the Gentile (4: 25-27; 23: 28, 29) and the (b) poor (2: 7, 8, 24; 6: 20; 9: 58; 14: 21).

(5) Christ cared for those whom the society of that time neglected or hated.

(a) For women (10: 38-42).

(b) For children (18: 17).

(c) For the despised (16: 19-22).

(d) For the social outcast (15: 1).

The breadth of Christ's sympathy is as wide as human need. The more urgent the need the greater

is his outflow of sympathetic help. His ministry extends to the whole man, body, mind and soul.

"The great Physician now is near,
The sympathizing Jesus,
He speaks the drooping heart to cheer,
Oh! hear the voice of Jesus.
Your many sins are all forgiv'n,
Oh! hear the voice of Jesus.
Go on your way in peace to heaven
And wear a crown with Jesus."

2. Samaritan Gospel.—Luke tells how Christ shamed the "thankless Jews" by the example of the "thankful Samaritan" (17: 16). Through the parable of the good Samaritan recorded only by Luke, he shows how the good Samaritan surpasses the proud priest and Levite in his compassion upon one who had fallen among thieves. The priest and the Levite passed by on the other side, but the good Samaritan, moved with compassion, did something for the half-killed man. His compassion was more than a mere sentiment. It was that which led him to a merciful deed. Through this Samaritan parable all Christians are taught that the one who needs help is our neighbor.

3. Perean Gospel.—Luke emphasizes the Perean ministry. In Luke 9: 51-10: 14, we have a record of many of the activities of Christ preserved only by this writer. Some of the most precious parts of this Gospel are found here. A few of them are:

- (1) Parable of the Great Supper (14: 15-24).
- (2) Parable of the Lost Sheep (15: 3-7).
- (3) Parable of the Lost Piece of Silver (15: 8-10).
- (4) Parable of the Prodigal Son (15: 11-32).
- (5) Parable of the Unjust Steward (16: 1-18).

(6) Parable of the Rich Man and Lazarus (16: 19-31).

(7) Parable of the Healing of the Ten Lepers (17: 12-19).

(8) The Pharisee and the Publican (18: 1-14).

Most of these events are included in Christ's Pe-rean ministry, which occupies the larger part of the last three months of his life.

4. Infancy Gospel.—Luke reveals the sacredness of infancy. He alone tells of the birth and infancy of the Baptist; the Annunciation; the meeting of Mary and Elizabeth; the songs of the herald Angels; the Circumcision; the Presentation in the Temple; the growth in universal favor and sweet submission.—*Farrar*. And it is Luke who preserves the one story of the visit to the temple of Jesus at twelve years old, which is the "solitary flower gathered from the silence of thirty years."

5. Womanhood Gospel.—Luke very prominently records the graciousness and tenderness of Christ toward childhood and womanhood. It is Luke only that tells that the young man who was raised to life at the gate of the city of Nain was the "only son of his mother, and she was a widow" (7: 11). It is Luke only who tells us that the daughter of Jairus, whom Christ restored to life, was the only daughter, (8: 42). It is Luke from whom we learn that the boy who was a demoniac, whom Christ healed at the foot of Mt. Hermon after the transfiguration, was an only child (9: 38). Luke says that the children who were brought to Jesus were babes (18: 15).

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6. Thanksgiving Gospel.—The Gospel of the Saviour begins with hymns and ends with praise; and as the thanksgivings of the meek are recorded in the first chapter, so in the last we listen to the gratitude of the faithful.—*Wescott*. At least seven times mention is made of “glorifying God” by the utterance of gratitude and praise (2: 20; 5: 25; 7: 16; 13: 13; 17: 15; 18: 43; 23: 47).

Thou hast an ear for angel songs,
A breath the gospel trump to fill,
And taught by thee the church prolongs
Her hymns of high thanksgiving still.

—*Keble*.

7. Prayer Gospel.—This Gospel alone preserves to us the fact that our Lord was praying:

(1) When he was transfigured.

“And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling” (Luke 9: 29).

(2) At the baptism when the Holy Spirit descended on him.

“Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased” (Luke 3: 21, 22).

(3) After cleansing the leper.

“But he withdrew himself in the deserts, and prayed” (5: 16).

(4) Before calling the twelve.

“And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God” (6: 12).

(5) On the cross for the murderers.

“And Jesus said, Father, forgive them; for they know not what they do” (23: 34).

(6) With his last breath.

"And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost" (23:46).

Luke, like Paul, insists on the duty of unceasing prayer. He emphasizes this instruction by alone recording the two parables which encourage us to be intensely persistent and continuously faithful in our prayers (11: 5-13; 18: 1-8).

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. Name and describe one miracle peculiar to Luke.
2. Name and describe one parable peculiar to Luke.
3. What probably was Luke's native city?
4. How many times, and where, is Luke mentioned in the New Testament?
5. When and under what circumstances does Luke first join Paul?
6. Name two characteristics of Luke's Gospel.
7. What was Luke's nationality? Give reasons for so thinking.

RAPID-FIRE DRILL

Use Questions 75 to 89, inclusive, in the back of this book.

BLACKBOARD OUTLINE

I. THE AUTHOR.

1. His Name.
2. Ear. Life.
3. Prof.
4. Nation.
5. Rela. to Paul.
6. Date of Gos.

II. CHARACTERISTICS OF GOSPEL.

1. Sym.
2. Sam.
3. Perean.
4. Infancy.
5. Womanhood.
6. Thanks.
7. Prayer.

LESSON IX.

Characteristics of John's Gospel

I. THE AUTHOR

1. His Name.—It is generally accepted that John the apostle has written the fourth Gospel. In speaking of this Gospel, it will be recalled that three Johns were mentioned: John the apostle, a son of Zebedee, and the brother of James who suffered martyrdom under Herod Agrippa I.; John the Baptist, and John Mark, the author of the second Gospel.

2. His Occupation.—John was a fisherman on the Lake of Galilee (Mark 1: 19, 20).

3. His Character.—The apostle John was so faithful and thoughtful and consecrated in his discipleship that he has the memorable distinction of being called "the apostle whom Jesus loved." Nothing stronger than this can be said concerning his character. He ever followed his Master Teacher with a full, absorbing and unwavering devotion.

4. His Relation to the Other Apostles.—Peter, James and John are with Christ when none else are, as at the raising of Jairus' daughter (Mark 5: 37), in the glory of the transfiguration (Matt. 17:1), and in the agony in Gethsemane (Matt. 26: 37; Mark 14: 33). John and James were called Boanerges (sons of thunder), implying a zeal and intensity of disposition which is one of the elements that go to make up the life of a great man (Mark 3: 17). At the time of the betrayal, Peter and John, after the

momentary confusion, followed Jesus, while the other apostles hastened to seek safety in flight (John 18: 15). John goes on into the council chamber, while Peter stays outside with Christ's enemies (John 18: 16, 19, 28). At the cross, John, who had been to Christ as a brother, has left to him a brother's duty (John 19: 26, 27). After the resurrection it is to Peter and John that Mary Magdalene first runs with the tidings of the empty tomb (John 20: 2); and they were the first to go together to see what the strange words meant. After the ascension John, of course, was present on the day of Pentecost, and later he, with Peter, enters the temple as a worshiper (Acts 3: 1) and makes strong protests against the threats of the Sanhedrin (Acts 4: 13). John is permitted to live many years after the other apostles have died a martyr's death. It was left to him to write five of the books of the New Testament—his Gospel, which we are now considering, three Letters, and the Book of Revelation.

5. The Date of the Book.—The Gospel according to John was probably written between 85 and 90 A. D., in the city of Ephesus.

II. CHARACTERISTICS

1. Latest Gospel.—The Gospels of Matthew, Mark and Luke are so much alike that they are styled the "synoptics"—that is, taking the *same view*. John has, however, carefully avoided repeating what others have written, and the result is that he has very few events in common with them, and when he does record things given by others, he gives details which

they have omitted. This is accounted for by the fact that he wrote much later than the other Gospel writers, and cared not to repeat what they had already presented.

2. Chronological Gospel.—John's Gospel is chronological. When we count the feasts of the Jews which Christ attended, all of which are mentioned by John, we find that there were three years from the visit made to Jerusalem in the second chapter to the one at the time of his crucifixion. If we knew how long it was from his baptism until his first visit to the feast at Jerusalem, we could know definitely the duration of his ministry, but on this point the chronology is not good. It is probable that Christ's ministry extended over a period of about three years and three months.

3. Judean Gospel.—John emphasizes the Judean ministry. We see how in our last study Luke laid emphasis upon the Perean ministry, which occupied the larger part of the last three months of Christ's life. By a study of the fourth Gospel we see that John has placed much emphasis upon Christ's Judean ministry, which occupied the larger part of the first year following his baptism. For the events of the first year of Christ's ministry, read the first four chapters in John's Gospel.

4. Symbolic Gospel.—John's Gospel is a gospel of symbolism. Not merely does John's Gospel contain the three great allegories of the Sheepfold, the Good Shepherd, and the Vine, from which Christian art has drawn its symbolism from the very earliest times; but the whole Gospel from end to end is penetrated

with the spirit of symbolical representation. In nothing is this more apparent than in the eight miracles which the evangelist has selected for the illustration of the divine epic. His own word for them leads us to expect this: to him they are not so much miracles as "signs." The first two are introductory, and seem to be pointed out as such by John (2: 11; 4: 54). The turning of the water into wine exhibits the Messiah's sovereign power over inanimate matter; the healing of the official's son, his power over the noblest of living bodies. Moreover, they teach two great lessons which lie at the very root of Christianity: (1) that Christ's presence hallows the commonest events and turns the meanest elements into the richest; (2) that the way to win blessings is to trust the Bestower of them. The third sign, healing the paralytic, shows the Messiah as the great Bestower, repairing the physical as well as the spiritual ravages of sin (v. 14). In the feeding of the five thousand the Christ appears as the Support of life, in the walking on the sea as the Guardian and Guide of his followers. The giving of sight to the man born blind and the raising of Lazarus show that he is the Source of life and light to men. The last sign, wrought by the risen Christ, sums up and concludes the whole series (21: 1-12). Fallen man, restored, fed, guided, enlightened, delivered from the terrors of death, passes to the everlasting shore of peace, where the Lord is waiting to receive him.—*Plummer*.

5. Spiritual Gospel.—John's Gospel is a spiritual Gospel. Considering this Gospel as a whole, possibly

no fitter epithet can be found than that of Clement of Alexandria at the close of the second century; namely, "*the spiritual Gospel*," which represents Christ in his work, not with special reference to the *past* (as with Matthew), or the *present* (as with Mark), or the *future* (as with Luke), but with general reference to *eternity*, in which the past, present and future are all included. In calling this the spiritual Gospel, we might make a contrast by designating the other Gospels *bodily* Gospels; that is, Matthew, Mark and Luke have much to say about what Christ did, where he went, how he acted, but John lays more emphasis upon the spiritual side. The keynote of the Gospel is Jesus, the divine One who became flesh and dwelt among us. John's great theme is set forth in his introduction (1: 1-18), which strikes the keynote of the whole Gospel.

6. Inner Circle Gospel.—*John's Gospel impresses one as having been written by one who was in the "inner circle."* "This is the disciple," writes the author, "that beareth witness of these things, and wrote these things: and we know that his witness is true" (John 21: 24). In the description of the various scenes in the "upper room" where the Lord's Supper was instituted, we are told that there "was at the table reclining in Jesus' bosom one of his disciples whom Jesus loved" (13: 23). In the author's description of the feeding of the five thousand, he tells about Jesus putting the question to Philip, "Whence are we to buy bread that these may eat?" and adds that he said this to prove him, for Christ himself knew what he would do. The author

of this fourth Gospel seemed to know the very inner thoughts of the Master (22: 2; 21: 7; 1: 35-51; 2: 11, 17, 22; 4: 6, 8, 27; 6: 5, 8, 68-71; 9: 2; 11: 16; 12: 21).

7. New Material Gospel.—Dr. Wescott, in his introduction to the "Study of the Gospels," gives the following table, showing the peculiarities and coincidences of the Gospel writers. The total contents of the several Gospels in this table are presented by 100.

GOSPEL.	PECULIARITIES.	COINCIDENCES.
Mark	7	93
Matthew	42	58
Luke	59	41
John	92	8

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. Make one comparison of the four Gospels.
2. The position of the apostle John among the twelve.
3. Why Christ's mother was given into the care of the apostle John.
4. Why John omits many things told by Matthew, Mark and Luke.
5. Why John emphasizes the Judean ministry.
6. Why John is called the apostle whom Jesus loved.
7. Does John mention his own name in his Gospel?
8. The appropriateness of calling John's book the "spiritual" Gospel.

RAPID-FIRE DRILL

Use Questions 90 to 107, inclusive, in the back of this book.

BLACKBOARD OUTLINE

I. THE AUTHOR.	II. CHARACTERISTICS OF GOSPEL.
1. His Name.	Latest.
2. His Oc.	2. Chron.
3. His Char.	3. Judean.
4. His Rela. to Oth. Apos.	4. Symbolic.
5. Date of Bk.	5. Spirit.
	6. In Cir.
	7. New Mat.

LESSON X.**The Miracles of Our Lord**

In the four Gospels there are no less than thirty-five miracles performed by our Lord. While Matthew and Luke give the largest number, yet Mark gives them in the most graphic and straightforward manner. John records very few, and most of those he does give are not mentioned by the other Gospel writers.

I. THE KINDS OF MIRACLES

1. Nature.—Those worked upon nature, such as cursing the fig-tree, stilling the tempest, turning the water into wine. Of these there are nine.

2. Healing.—There are eighteen miracles of healing.

3. Evil Spirits.—There are five miracles wrought on evil spirits.

4. Raising the Dead.—Of these there are three.

II. THE PURPOSE OF THE MIRACLES

1. Credentials.—They were the credentials of the messengers of truth.

2. Advertisers.—Miracles arrested the attention of the people.

3. Manifested Christ's Glory.

"This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him" (John 2:11).

III. DEFINITION

1. A miracle was a superhuman manifestation to teach a divine truth.

2. The four words, "wonder," "power," "work," "sign," give us the true characteristics of a miracle.
—*E. Griffith Jones.*

3. In a strict Biblical sense, miracles are events of the external world wrought by the mighty power of God, and intended as a sign or attestation.—*John D. Davis.*

IV. IMPORTANT MIRACLES

We can not take up in this study all of the thirty-five miracles of Christ, but we will take one recorded by Matthew only, one by Mark only, one by Luke only, one by John only, and one recorded by all the Gospel writers.

1. Two Blind Men Healed.

(1) The Place (Matt. 20: 29).

(2) The Miracle Described (Matt. 20: 30-34).

GUIDE QUESTIONS.

(1) Where was Christ when he performed this miracle?

(2) What is the meaning of the phrase "son of David"?

(3) What is the meaning of the phrase "according to your faith be it done unto you"?

(4) What is the purpose of this miracle?

(5) Why did Jesus charge them to tell **no man**?

(6) What great lesson does this miracle teach?

2. The Deaf and Dumb Man Healed.

(1) The Place (Mark 7: 31).

(2) The Miracle Described (Mark 7: 30-35).

(3) The Effect (Mark 7: 36, 37).

GUIDE QUESTIONS.

- (1) Where was the miracle performed?
- (2) The condition of the one to be cured.
- (3) Christ's outward acts in curing the man.
- (4) The words of Christ in curing this man.
- (5) Why Jesus charged that this miracle be not told.
- (6) The meaning of the phrase, "He hath done all things well."
- (7) The lesson taught by this miracle.

3. Raising the Widow's Son.

- (1) The Place (Luke 7: 11).
- (2) The Miracle Described (Luke 7: 12-15).

GUIDE QUESTIONS.

- (1) The location of the city of Nain.
- (2) The persons present.

- (3) Who was the dead person?
 - (4) What does the word "compassion" mean?
 - (5) Describe an Oriental bier.
 - (6) What did Christ say to the dead man?
 - (7) What did the dead man do?
 - (8) What effect did this miracle have upon the people?
 - (9) What great lesson does this miracle teach?
- 4. Turning the Water into Wine.**
- (1) The Place (John 2: 1, 2).
 - (2) The Miracle Described (John 2: 3-8).
 - (3) The Effect (John 2: 9-11).

GUIDE QUESTIONS.

- (1) The city in which Christ performed his first miracle.
- (2) On what occasion did Christ perform his first miracle?

(3) What noted man was present?

(4) What did Christ mean when he said "Mine hour is not yet come"?

(5) How large were the water-pots used?

(6) What did the ruler of the feast say concerning the wine that had formerly been water?

(7) Why was this miracle performed?

5. Feeding the Five Thousand.

MATTHEW'S RECORD.

And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they all ate, and were filled; and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, besides women and children (Matt. 14:19-21).

MARK'S RECORD.

And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent; send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two

fishes. And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they all ate, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men (Mark 6: 35-44).

LUKE'S RECORD.

And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. And they ate, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets (Luke 9: 12-17).

JOHN'S RECORD.

Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down: likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten (John 6: 5-13).

GUIDE QUESTIONS.

(1) Where was this miracle performed?

(2) Why were so many people present?

(3) Why is this miracle recorded by all four of the Gospel writers when others are not?

(4) The physical necessity of this miracle.

(5) The material used in working this miracle.

(6) Why was this miracle performed?

(7) Combine the words of the different apostles into a complete conversation.

When the conversations recorded by the different Gospel writers are combined, we have something like this.

Jesus (speaking to Philip, whose home was at Bethesda, and who, therefore, was acquainted with the region and the people)—“Whence are we to buy bread, that these may eat?” (John 6: 5).

Philip—“Two hundred shillings’ worth [thirty-four dollars’ worth] of bread is not sufficient for them, that every one may take a little” (John 6: 7).

The Apostles—“Send the multitude away, that they may go into the villages and country round about,

and lodge, and get provisions: for we are here in a desert place" (Luke 9: 12).

Jesus—"They have no need to go away; give ye them to eat" (Matt. 14: 16).

The Apostles—"Shall we go and buy two hundred shillings' worth of bread, and give them to eat?" (Mark 6: 37).

Jesus—"How many loaves have ye? go and see" (Mark 6: 38).

Andrew (returning from the search, and speaking for the apostles)—"There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?" (John 6: 9).

Jesus—"Bring them hither to me" (Matt. 14: 18).

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. What four kinds of miracles were performed by Christ?
2. Name three purposes of miracles.
3. What is a miracle?
4. How many miracles are recorded by Matthew?
5. How many miracles are recorded by Mark?
6. How many miracles are recorded by Luke?
7. How many miracles are recorded by John?
8. What do you consider Christ's greatest miracle? Why?
9. What do you consider the greatest miracle of history?
10. Select some miracle recorded only by Matthew, and tell what great lesson it teaches.

11. Select some miracle recorded only by Mark, and tell what great lesson it teaches.

12. Select some miracle recorded only by Luke, and tell what great lesson it teaches.

13. Select some miracle recorded only by John, and tell what great lesson it teaches.

14. Select some miracle recorded by both Matthew and Mark, and tell what great lesson it teaches.

15. Select some miracle recorded by Matthew, Mark and Luke, and tell what great lesson it teaches.

16. Select some miracle recorded by all of the Gospel writers, and tell what great lesson it teaches.

RAPID-FIRE DRILL

Use Questions 108 to 123, inclusive, in back of this book.

BLACKBOARD WORK

I. KINDS.

1. Nature.
2. Healing.
3. Evil Spirits.
4. Raising the Dead.

II. PURPOSE.

1. Creden.
2. Adven.
3. Man. of Ch. Glo.

III. RECORDED BY

1. Matthew Only.
Two Blind Men.
Dumb Demon.
Shek. in Mo. of Fi.
3. Luke Only.
Chri. Pa. Unseen.
Dra. of Fi.
Wid. Son.
Infirm Wom.
Man wi. Drop.
Ten Lep.
Malchus,

2. Mark Only.
De. and Dumb Man.
Blind Man.
4. John Only.
Tu. Wat. in Wi.
Hea. Nob. Son.
Hea. Imp. Man.
Hea. Bli. Man.
Rai. Laz.
Dra. of Fish.

I. RECORDED BY MATTHEW ONLY.

Two Blind Men Healed	9: 27-31
A Dumb Demoniac Healed	9: 32, 33
Shkel in the Mouth of the Fish	17: 24-27

II. RECORDED BY MARK ONLY.

The Deaf and Dumb Man Healed	7: 31-37
A Blind Man Healed	8: 22-26

III. RECORDED BY LUKE ONLY.

When Christ Passed Unseen through the Multitude	4: 30
Draught of Fishes	5: 1-11
Raising the Widow's Son	7: 11-15
Healing the Woman with Infirmary	13: 11-13
Healing the Man with the Dropsy	14: 1-4
Healing the Ten Lepers	17: 11-19
Healing of the Ear of Malchus	22: 50, 51

IV. RECORDED BY JOHN ONLY.

Turning Water into Wine	2: 1-11
Healing the Nobleman's Son	4: 46-54
Healing the Impotent Man at Bethsaida	5: 1-9
Healing the Man Born Blind	9: 1-7
Raising of Lazarus	11: 43, 44
Draught of Fishes	21: 1-11

V. GIVEN BY TWO GOSPEL WRITERS.

Demoniac in Synagogue Cured	Mark 1: 23-26	Luke 4: 33-35
Healing Centurion's Servant	Matt. 8: 5-13	Luke 7: 1-10
The Blind and Dumb Demoniac	Matt. 12: 22	Luke 11: 14
Healing Daughter of Syrophœ-		
nician	Matt. 15: 21-28	Mark 7: 24-30
Feeding the Four Thousand	Matt. 15: 32-38	Mark 8: 1-8
Cursing the Fig-tree	Matt. 21: 18-22	Mark 11: 12-14

VI. GIVEN BY THREE GOSPEL WRITERS.

	Matthew.	Mark.	Luke.	John.
Healing the Leper	8: 2, 3	1: 40-12	5: 12, 13	
Healing Peter's Mother-in-				
law	8: 14, 15	1: 30, 31	4: 38, 39	
Stilling the Storm	8: 26	4: 37-39	8: 22-24	
The Legion of Devils En-				
tering Swine	8: 28-34	5: 1-15	8: 27-35	
Healing the Sick Man of the				
Palsy	9: 2-7	2: 3-12	5: 18-25	
Healing Woman with Issue				
of Blood	9: 20-22	5: 25-29	8: 43-48	
Raising of Jairus' Daughter	9: 23-25	5: 38-42	8: 49-56	
Healing Man with a With-				
ered Hand	12: 10-13	3: 1-5	6: 6-10	
Walking on the Sea	14: 25	6: 48-51		6: 19-21
Curing Demoniac Child	17: 14-18	9: 17-29	9: 38-42	
Curing Blind Bartimæus	20: 30-34	10: 46-52	18: 35-43	

VII. GIVEN BY FOUR GOSPEL WRITERS.

Feeding the Five Thousand	14: 19, 20	6: 35-44	9: 12-17	6: 5-13
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LESSON XI.

A Chart Review of the Life of Christ

PERIODS NAMED.	PERIODS CHARACTERIZED.	EVENTS.
Preparation.	Preparation.	Birth. Flight. Return. Baptism. Temptation. First Miracle. First Cleansing.
First Year.	Obscurity.	Nicodemus. Woman of Samaria. Nobleman's Son. Calling Fishers. Sermon on the Mount.
Second Year.	Popularity.	Widow's Son. Lakeside Parables. Jairus' Daughter. Feeding Five Thousand. Syrophenician Daughter.
Third Year.	Opposition.	Peter's Confession. Transfiguration. Good Samaritan. Lazarus. Ten Lepers.
Last Three Months.	Persecution.	Little Children. Rich Young Ruler. Zaccheus. Mary's Anointing. Triumphal Entry.
Last Week.	Passion Week.	The Ten Virgins. Upper Room. Crucifixion. Appearance to Two.
Forty Days.	Resurrection Days.	Appearance to Ten. Appearance to Seven. Appearance to Five Hundred. Appearance to Eleven.

NOTE.—After having studied comprehensively the life of Christ according to Matthew, Mark, Luke and John, we are ready to review it by means of the above seven periods and thirty-five events. Practice on this until you can repeat the periods and events with absolute ease. If you want any other event in Christ's life, see the "Harmony of the Life of Christ" in the back part of this book.

LESSON XII.

Characteristics of the Book of Acts

The Book of Acts comes naturally after the four Gospels. While the Gospels are written to prove that Jesus is the Christ, the Son of God, and the Saviour of the world, the Book of Acts tells how the learned and the unlearned, the peasant and the king, may accept and follow Christ. It is the book of the New Testament to which all people should be referred when they want to know how to become Christians.

I. ITS AUTHOR

The Gospel according to Luke and the Book of Acts are dedicated to the same man. It is generally held that these two books were written by the same person, and this is strongly confirmed by the uniformity of style which pervades them. All the evidences, therefore, which tend to prove that Luke wrote the third book of the New Testament, have much force in proving that he wrote the Book of Acts.

1. Some Facts About the Author.

(1) The writer was an immediate *disciple of the apostles* (Luke 1: 2).

(2) He was a *Gentile Christian*. This is indicated by being referred to as one who is not "of the circumcision" (Col. 4: 11-17). Then, too, a Jewish Christian would likely not have spoken of the elders "of the Jews" (Luke 7: 3), or of a city "of the Jews" (Luke 23: 51).

(3) The writer was a *traveling companion* of the apostle *Paul* during a large part of his ministry, and was with him during his first imprisonment in Rome (Acts 28: 16). We judge this from the so-called "we" passages (Acts 16: 10-17; 20: 5-21: 18; 27: 1-28: 16).

(4) The writer was a *man of culture*. This we judge by the classic style and "his historic taste and delicacy of mind."

2. These Facts Do Not Belong to:

(1) *Barnabas*, for he was a Levite.

(2) *Silas*, for he was a distinguished member of the apostolic church at Jerusalem.

(3) *Timothy*, for he was a Lycaonian. Timothy's mother was a Jewess, and his father a Greek (Acts 16: 1).

(4) It is further true that *Silas*, *Timothy* and *Barnabas* were all with *Paul* before the "we" begins (Acts 16: 10); they were not always with him when the "we" is used; and they were sometimes with him when the writer says "they."

(5) The facts mentioned above do not fit *Titus*, for he was not at *Troas* when the writer uses "we" (2 Cor. 2: 12, 13).

3. These Facts Fit Luke:

(1) *Luke* was associated with *Peter* and *James* the Lord's brother, both of whom were apostles.

(2) *Paul* in his letter to the *Colossians* ranks *Luke* among the Christians of Greek origin (Col. 4: 10-14).

(3) *Luke* was with *Paul* in the Roman imprisonment, as appears from salutations sent by him in

the letters to the Colossians and to Philemon, both written during that imprisonment.

(4) Paul distinguishes Luke as a physician, which implies mental culture above that of an ordinary person.

For facts concerning Luke's name, his early life, his profession, his nationality and his relation to Paul, see the previous lesson on "The Characteristics of the Gospel According to Luke."

II. LUKE'S SOURCES OF INFORMATION

1. As Luke was with Paul during all of the time covered by the so-called "we" passages, his source of information was, of course, his own personal observation. Then he could learn direct from Paul the details of Stephen's speech and death, and concerning all the events with which Paul had to do.

2. Concerning those events with which Paul had no connection, Luke had opportunity to converse with those who had: with Philip the evangelist, concerning the labors in Samaria, and with Peter and James the Lord's brother, for all the events in which these two men participated.

III. THE DIVISIONS OF THE BOOK

The Book of Acts divides itself naturally into four sections:

1. The Church in Jerusalem (Acts 1: 1-8: 4).

This part treats exclusively of the Jerusalem church.

2. The Church in Transition (Acts 8: 5-12: 25).

This part tells of the spread of the gospel in Judea, Samaria and the surrounding countries.

3. Paul's Preaching Tours (Acts 13: 1-21: 16).

This takes up the life of Paul from the time he was set apart for his work until his last visit to Jerusalem at the close of his third tour.

4. Paul's Imprisonment Work (Acts 21: 17-28: 30).

We have here an account of his five years' imprisonment, which occupies the latter one-fourth of the book.

IV. THE PURPOSE OF THE BOOK

That must be the main purpose of an author to which he devotes the most space and to which all other facts used sustain a subordinate relation. In studying the Book of Acts we find that most of the book is occupied in giving detailed accounts of conversions to Christ and of attempts at the same that were unsuccessful. If we should take from this book all of the records of conversions, together with the facts and incidents preparatory to and consequent upon each, we would have very little left.

1. Chapter 1 shows how the apostles were prepared for their work of *converting* men.

2. The second chapter tells of the *converting* of three thousand people.

3. The third chapter gives an account of the *conversion* of many people, followed by the arrest and trial of Peter and John, caused by these *conversions*.

4. Chapters 4-7 tell about the persecution that grew out of opposition to these *conversions*.

5. Chapters 8, 9, 10 are devoted to the *conversions*

of the Samaritans, the Ethiopian eunuch, Paul and Cornelius.

6. Chapter 11 is devoted mainly to an account of the establishment of the church in Antioch through the *conversion* of the Jews and Gentiles there.

7. Chapter 12 shows the benevolence of the new *converts* and gives an account of another persecution in Jerusalem.

8. Chapters 13 and 14 record the *conversions* on Paul's first missionary tour.

9. Chapter 15 describes the controversy about circumcision, which grew out of *conversions* on Paul's first tour.

10. Chapter 16 is occupied mainly by the events leading to and immediately connected with the *conversions* of Lydia and the Philippian jailer.

11. The *conversions* in Thessalonica and Berea are recorded in chapter 17.

12. The eighteenth chapter tells of the *conversions* at Corinth, occupying a year and a half.

13. The nineteenth chapter gives many *conversions* followed by persecutions in Ephesus.

14. Chapters 20-28 tell of Paul's last journey to Jerusalem, followed by his arrest, his attempts to convert the Jerusalem mob, Felix, Festus and Agrippa, and his journey to Rome, where he puts forth great effort to convert the people in that city. Without question, then, we see that the author's chief purpose was to set forth a multitude of *conversions* under the labors of the apostles and their coworkers so that we may know how this work was accomplished. The recorded cases of *conversions* represent

all classes and conditions from the peasants to the priests, from the poor to the proconsuls, from the illiterate to the intellectual, thus showing that the gospel of Christ adapts itself to all the inhabitants of the earth.

V. ITS DATE

This book is assigned by many to the date of the last circumstance mentioned in it. This circumstance is that of Paul abiding "two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him" (Acts 28: 30, 31). That the narrative here closes without telling the reader whether Paul was liberated or put to death, leads to the conclusion that neither had taken place when the last words of this book were written.

This claim is "greatly strengthened when we consider it in connection with the course of the narrative in the last four chapters. In chapter 25 the writer gives the account of Paul's appeal to Cæsar, which broke off his trial before Festus, and which led to all the subsequent proceedings. It was in consequence of this appeal that Festus, being puzzled as to what report he should send to the emperor with the prisoner, brought his case to the attention of Agrippa, and also brought Paul himself before this young king (Acts 25: 12, 26, 27). He was sent upon the voyage described in the twenty-seventh chapter, in compliance with the law governing the right of appeal; he was cheered when life was despaired of

in the storm by the divine message, 'Fear not, Paul: thou must stand before Cæsar' (22: 24); his appeal to Cæsar was the topic of the first conversation which he held with the Jews in the city of Rome (28: 17-19); and he was kept in prison two whole years awaiting his trial. Now, if his trial before Cæsar had taken place when this book was completed, whether it resulted in acquittal or conviction, it is unaccountable that the book was closed without a word on the subject. This would have been, not a mere omission, like many others which we know to have occurred in the course of the narrative—the omission of matters the mention of which was not required by the historical context—but the omission of the culminating fact to which a long series of events previously mentioned led forward, and concerning which the writer had deliberately awakened the curiosity of his reader. It would be like a drama in which the deepest interest in the sequel of the plot is excited, but which closes just at the point when the sequel would have been the next and the last thing to be witnessed. Or, more pointedly still, it would be like the story of a noted trial, which would give the arrest of the prisoner, his transportation from a distant country to the place of trial, the incidents of a long imprisonment leading up to the very day of the trial, and then closing without a word about the trial itself. Such a narrative was never written, unless it were some fictitious story thus closing for the very purpose of tantalizing its readers. Such a close to a serious and truthful history is unheard of" (*McGarvey*). The natural inference then is that

Luke wrote the last of his book just at the end of the close of the two whole years which he mentions. This would make the date about A. D. 63.

VI. CHARACTERISTICS OF THE BOOK

1. Post-Gospel Book.—A continuation of the Gospel according to Luke. In the Book of Acts, Luke introduces his work as a continuation of previous history. What Jesus began to do and to teach, he now goes on to do and to teach (Acts 1: 1).

2. Missionary Book.—The Book of Acts is a great missionary book. It tells about the preaching of the gospel to the "uttermost parts," as well as in Jerusalem, Judea and Samaria. This book shows how the gospel was "put to the test" and proven to be the power of God unto salvation.

3. Church History Book.—Dr. Schaff has well said, "The Book of Acts is the best as well as the first manual of church history." It tells of the beginning of the church, of the emancipation of Christianity from Judaism, and of its various trials and triumphs during its first thirty years.

4. Holy Spirit Book.—Dr. Plumptre suggestively calls the Book of Acts the "Gospel of the Holy Spirit." In bringing about the conversions and directing the labors recorded in the Book of Acts, the Holy Spirit is the principal actor. It is "undoubtedly a secondary, if not a co-ordinate, purpose with the author, to show how this divine power was exerted in compliance with the oft-repeated promise of our Lord." The main body of the book opens with an account of the descent of the Holy Spirit, and from

the first to the last it sets forth the work of the apostles and their colaborers as being ever directed by the Spirit who dwelt within them.

5. Peter and Paul Book.—The Book of Acts hinges around Peter and Paul. In the events preceding the *conversion* of Paul, Peter is the leader. It is very natural that he should figure prominently in that part of the narrative, as he was the one who was given the "keys of the kingdom" (Matt. 16: 19), and was thus to be the leader at the beginning and during the early experiences of the church. Peter, through the conversion of Cornelius, opens the door of the church to the Gentile world. Following this he drops back in the standpoint of leadership, and Paul comes forward as the chosen apostle to the Gentile people.

"Peter, among his own people, in the presence of a mixed, and, at first, in a great part unsympathetic, audience, before authorities bent on suppressing his testimony, and armed with full power for his destruction, preaching, working, anxiously meditating, drawn onward to new developments, at first reluctantly, with mental struggles and perplexity, but, when once convinced, acting promptly and decisively, meeting persecution unto the death fearlessly, candid in estimating the conduct, generous in supporting the position of an apostle in whom a common man would have recognized an opponent and a rival. Paul, standing on the same level of nobleness, but gifted with transcendent mental powers, with passions both before and after conversion far more easily excited, called on to bear witness to truth once hated before

the representatives of all that was evil or prejudiced, ignorant or haughtily intellectual, sensual or arrogant, ignoble or noble, in the ancient world: on all circumstances showing the same fundamental character, stern, zealous, unshakable, but adapting himself to all circumstances with a versatility and power of adaptation so marvelous as to have supplied cavaliers with their most effective weapons of assault, but such as supply candid and earnest students with materials for realizing a character unrivaled in its influence upon all regions of spiritual life and thought."

6. Persecution Book.—This book shows the value of persecution. As the direct result of the preaching of Stephen, the first persecution broke out. Stephen himself was the first Christian martyr. His blood was indeed the seed of the church. Following soon after Stephen's death the second persecution broke out, when James, the brother of John, was beheaded by Herod (Acts 12: 1, 2), and when Peter was imprisoned and miraculously delivered (Acts 12: 3-19). The wind of persecution carried the seed of the gospel into all lands. See Acts 5: 17-33; 7: 54-60; 8: 1-5.

7. Conversion Book.—The most evident characteristic of the Book of Acts is expressed by the one word *conversion*. The reader will feel this more keenly by looking up the following records of conversions:

(1) Three thousand on the day of Pentecost (2: 36-47).

• (2) The Samaritans (8: 12).

(3) The Ethiopian eunuch (8: 27-40).

- (4) Saul of Tarsus (9: 1-19).
- (5) Cornelius and his household (10: 1-48).
- (6) Lydia (16: 14-16).
- (7) The jailer at Philippi (16: 25-34).

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

- 1. Reasons for believing the Book of Acts to have been written by Luke.
- 2. The relation of Luke to Paul.
- 3. The sources of Luke's information.
- 4. The divisions of the Book of Acts.
- 5. Give the purpose of the book.
- 6. The relation of the third Gospel and the Book of Acts.
- 7. The appropriateness of calling Acts the "Gospel of the Holy Spirit."
- 8. Two men that figure most largely in this book.
- 9. Name two good results of persecution.
- 10. The appropriateness of calling Christianity "The Way."
- 11. Why do we call Acts the "Book of Conversions"?

RAPID-FIRE DRILL

Use Questions 124 to 129, inclusive, in the back of this book.

BLACKBOARD OUTLINE

THE PURPOSE: TO SHOW HOW TO WIN SOULS
FOR CHRIST.

Facts About the Author	{	1. Disc. of Apos.	. These fit Luke.
		2. Gen. Chris.	
		3. Comp. of Paul.	They do not fit Barnabas, Silas, Timothy, Titus.
		4. Man of Culture.	
Sources	{	1. Paul.	
		2. Phil. the evang. and others.	
Divisions	{	1. Ch. in Jerus.	
		2. Ch. in Trans.	
		3. Paul's Pre. Tours.	
		4. Paul's Impris. Wo.	
Characteristics	{	1. Po. Gos. Book.	
		2. Miss. Book.	
		3. Ch. His. Book.	
		4. Ho. Spi. Bk.	
		5. Pet. and Paul Bk.	
		6. Pers. Bk.	
		7. Conv. Bk.	

LESSON XIII.**Acts as a History of the Church**

The Book of Acts gives us the history of the early church which began on the day of Pentecost following the resurrection. In the study of the church in its various forms reference should also be made to other books in the Bible when necessary, as well as to the Book of Acts. The students are asked to search the Bible diligently and add verses of Scripture, where possible, to those given under the following heads:

I. SCRIPTURAL NAMES

1. Individual Believers were Called:

(1) *Disciples*. The word means a learner.

"If any man cometh to me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple" (Luke 14:26).

"And as they were eating, Jesus took bread, and blessed, and brake it: and he gave to the disciples, and said, Take, eat: this is my body" (Matt. 26:26).

(2) *Brethren*. This term has reference to the fraternal relationship among the disciples.

"But be not ye called Rabbi: for one is your teacher, and all ye are brethren" (Matt. 23:8).

"This saying therefore went forth among the brethren, that that disciple should not die" (John 21:23).

(3) *Christians*. This term, of course, is derived from the word *Christ*.

"And it came to pass that even for a whole year they were gathered together with the church, and taught much people: and that the disciples were called Christians first in Antioch" (Acts 11:26).

"And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian" (Acts 26:28).

"But if a man suffer as a Christian, let him not be ashamed: but let him glorify God in this name" (1 Pet. 4:16).

2. An Organization of Disciples was Called:

(1) *A Church*. The word means "the called out," with "from the world" implied.

"And I also say unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of Hades shall not prevail against it" (Matt. 16:18).

(2) *Churches of Christ*.

"Salute one another with a holy kiss. All the churches of Christ salute you" (Rom. 16:16).

"Upon this rock I will build my church" (Matt. 16:18).

(3) *Church of God*.

"Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours" (1 Cor. 1:2).

(4) *Church of the Lord.*

"Take heed unto yourselves, and to all the flock which he purchased with his own blood" (Acts 20:28).

II. CONDITIONS OF MEMBERSHIP IN THE CHURCH

1. "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house" (Acts 16:31).

2. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

3. "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven" (Matt. 10:32).

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

"Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (1 John 4:15).

4. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

"And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (Acts 18:8).

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. The significance of the word *disciple*. (Let the one who discusses this quote at least three passages of Scripture where this name is used for the followers of Christ.)

2. The significance of the word *brethren*. (Give a Scripture where the name is used in reference to the disciples of Christ.)

3. The significance of the word *Christian*, and its use in the New Testament Scriptures.

4. Scriptural names for the organization of the followers of Christ.

5. The value of wearing Scriptural names.

RAPID-FIRE DRILL

Use Questions 130 to 143, inclusive, in back of this book.

BLACKBOARD OUTLINE

I. SCRIPTURAL NAMES.

- | | | |
|-----------|---|---------------------|
| 1. Ind. | { | 1. Disciples. |
| Believers | | 2. Brethren. |
| | | 3. Christians. |
| 2. Org. | { | 1. Ch. of Ch. |
| of Disc. | | 2. Ch. of God. |
| | | 3. Ch. of the Lord. |

II. CONDITIONS OF MEMBERSHIP.

1. Belief.
2. Repentance.
3. Confession.
4. Baptism.

NEW TESTAMENT RECORDS OF CONVERSION

Hearing	Faith	Repentance	Baptism	Results	Reference
Preaching	Faith		Baptized	Saved	Mark 16: 16
Heard		Repented	Baptized	{ Sin forgiven H. S. received }	Acts 2: 38
Heard	Faith	Repented			Acts 3: 19
Heard	Faith		Baptized		Acts 8: 12, 13
Heard			Baptized		Acts 8: 26-39
Heard			Baptized		Acts 9: 1 ff
Heard			Baptized		Acts 10: 47
Heard			Baptized		Acts 16: 15
Heard	Faith		Baptized		Acts 16: 22-34
Heard	Faith		Baptized		Acts 18: 8

LESSON XIV.**Acts as a History of the Church**

(CONTINUED)

THE ORGANIZATION OF THE CHURCH

This lesson comes in here not because all the material in it is found in the Book of Acts, but since we are studying the beginnings of the church, it will not be unprofitable for us to consider the organization of the church in so far as we find reference thereto in the Bible.

Christ's plan is to save the world by the preaching of the gospel.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20).

To carry out this plan there must be some organization. This organization is the church, and, as all organizations, it must have officers. This organization is simple, and is a model for all ages.

I. THE CHURCH AND ITS WORK

1. Its Purpose.—The church is a band of Christians organized for worship and work.

2. The Meaning of the Word.—The word "church" is *ekklesia* in Greek, and means "called out."

3. Power Within.—It is self-controlled, self-supported and self-extended.

4. Its Twofold Purpose.—It must win souls to

Christ, and train and care for those who have been won to him.

II. THE CHURCH AND THE RELATION OF ITS OFFICERS AND OTHER MEMBERS

1. No Masters and Servants.—In the church there is small distinction between the officers, which include the minister, and other members.

“Neither be ye called masters, for one is your Master, even the Christ” (Matt. 23:10).

“But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you” (1 Thess. 5:12).

2. The Measure of Success.—The distinction is that of service. By their fruits ye shall know them.

III. THE CHURCH AND ITS BEGINNING

1. On the Day of Pentecost.—The church began on the day of Pentecost following the ascension of Christ.

“They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls. And they continued stedfastly in the apostles’ teaching and fellowship, in the breaking of bread and the prayers” (Acts 2:41, 42).

2. Spoken of as in the Future.—In the third year of Christ’s ministry he spoke of the church as in the future.

“Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates

of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ" (Matt. 16: 13-20).

3. Spoken of as in the Past.—After Pentecost, following the resurrection, the church is spoken of as already in existence.

"And the Lord added to them day by day those that were saved" (Acts 2: 47).

IV. THE CHURCH AND ITS OFFICERS

1. Christ the Head.

"And he put all things in subjection under his feet, and gave him to be head over all things to the church" (Eph. 1: 22).

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1: 18).

(1) *Corner-stone.*

"Because it is contained in Scripture,

Behold, I lay in Zion a chief corner-stone, elect, precious;

And he that believeth on him shall not be put to shame" (1 Pet. 2: 6).

(2) *Foundation.*

"For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3: 11).

2. Apostles.

(1) *Chosen and Trained by Christ.*

"And when it was day, he called his disciples: and he chose from them twelve, whom he also named apostles" (Luke 6: 13).

(2) *Qualifications:* (a) Witnesses of the risen Saviour. (b) Given miraculous power.

The apostles had no successors.

3. Prophets.

They were inspired teachers.

"Now in these days there came down prophets from Jerusalem unto Antioch" (Acts 11:27).

"Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:1, 2).

The prophets had no successors. We have an inspired book as our rule of faith and practice.

4. Evangelists.

"And on the morrow we departed and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him" (Acts 21:8).

"And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11).

"But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry" (2 Tim. 4:5).

An evangelist is a bearer of good news. Every Christian is an evangelist.

5. Deacons.

(1) *Qualifications.*

"Deacons in like manner *must be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner *must be* grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling *their* children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3: 8-13).

(2) *Duties:* (a) Serve tables (Acts 6:2). Here we have mentioned the first deacons. (b) Look after the temporal welfare of the church.

"Now in these days, when the number of the disciples

was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands upon them (Acts 6:1-6).

(3) *Reward*: "Good standing and great boldness in the faith which is in Christ Jesus."

"For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3:13).

(4) *Meaning of Word*. The Greek word translated "deacon" signifies servant, and is so translated.

"But he that is greatest among you shall be your servant" (Matt. 23:11).

"If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will the Father honor" (John 12:26).

Also translated "minister."

"But it is not so among you: but whosoever would become great among you, shall be your minister" (Mark 10:43).

"What then is Apollos? and what is Paul? Ministers through whom ye believed: and each as the Lord gave to him" (1 Cor. 3:5).

"And sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort you concerning your faith" (1 Thess. 3:2).

(5) Note also the church at Cenchreæ had a deaconess:

"I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ" (Rom. 16:1—R. V. margin).

6. Elders.

(1) *Other Names*: Bishop, presbyter, overseer, pastor.

"And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11).

(2) *Qualifications*:

"Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having *his* children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil" (1 Tim. 3:1-7).

"For this cause I left thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers" (Tit. 1:5-9).

(3) *Duties*: (a) Watch themselves.

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20:28).

(b) Set a good example.

"Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock" (1 Pet. 5:3).

(c) Teach and exhort.

"Holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers.

"For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths

must be stopped; men who overthrow whole houses, teaching things which they ought not for filthy lucre's sake" (Tit. 1:9-11).

(d) Visit the sick.

"Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (Jas. 5:14).

(e) Oversee the flock.

"Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; not yet for filthy lucre, but of a ready mind" (1 Pet. 5:2).

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20:28).

(4) *Reward: Crown of glory.*

"And when the chief shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away" (1 Pet. 5:4).

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. What is the church?
2. Does the New Testament make any distinction between the minister and other disciples?
3. Who were the apostles? Have they any successors?
4. Who were the prophets? Have they any successors?
5. Describe the work of an evangelist.
6. Tell the qualifications and duties of a deacon.
7. Tell the qualifications and duties of an elder.
8. What other names are used to describe the office of an elder?
9. What is the modern pastor—an elder or deacon, or both?

10. Should an elder be a Bible-school teacher?
11. Who should constitute the "official board"?

RAPID-FIRE DRILL

Use Questions 144 to 150, inclusive, in the back of this book.

BLACKBOARD OUTLINE

I. CHURCH AND ITS WORK.

1. Its Pur.
2. Mean. of Word.
3. Pow. within.
4. Twofold Pur.

II. CHURCH—RELATION OF OFF., ETC.

1. No Mas. and Ser.
- 2 Meas. of Suc.

III. CHURCH AND ITS BEGINNING.

1. On the Day of Pentecost.
2. Spoken of as in the Future.
3. Spoken of as in the Past.

IV. CHURCH AND OFFICERS.

1. Christ the Head.
2. Apostles.
3. Prophets.
4. Evangelists.
5. Deacons.
6. Elders.

LESSON XV.

Journeys of Peter and Philip

Read the first thirteen chapters of Acts. Read especially Acts 8:5-40; 9:32-11:18.

The history of the Book of Acts hinges around three names, all of which begin with the same letter; *i. e.*, Peter, Philip and Paul. In this lesson and the three subsequent ones we shall take up the journeys of these three men.

I. PETER IN THE GOSPELS AND ACTS

1. Chief Incidents as Given in the Gospels.

(1) *Walking on the Lake.* When Peter at one time saw Christ walking on the lake, he made an unsuccessful attempt to walk out to the Master (Matt. 14: 29-31).

(2) *His Confession.* He declares the divinity of Christ (Matt. 16: 16).

(3) *Rashly Rebuked Christ.* He rashly rebuked Christ for speaking of suffering and death as in prospect (Matt. 16: 21-33).

(4) *Upper Room.* In the upper room at Jerusalem Peter refused to let Jesus wash his feet (John 13: 6-11).

(5) *Denial.* He disgracefully denied Christ in the hour of trial (Mark 14: 68, 70, 71).

(6) *Thrice-repeated Question.* At the Lake of Galilee, after the resurrection, Christ three times asked Peter if he loved him (John 21: 15-17).

2. Chief Incidents as Given in Acts.

(1) *Pentecostal Sermon.* On the day of Pentecost Peter preached the first gospel sermon, when three thousand people accepted Christ (Acts 2: 14-36).

(2) *Porch Sermon.* After Peter and John had healed the man at the gate called Beautiful, the crowds thronged around him so much that they withdrew to Solomon's porch, where Peter gives another gospel sermon (Acts 3: 11-26).

(3) *Sanhedrin.* Peter and John are brought before the Sanhedrin because they preached Jesus and the resurrection (Acts 4: 1-22).

(4) *Ananias and Sapphira*. Peter was the spokesman at the time of the sudden death of Ananias and Sapphira (Acts 5: 1-11).

(5) *Simon Magus*. Peter visited Samaria, and rebuked Simon Magus, who thought that the miracles of the apostles were the results of some marvelous magic spell (Acts 8: 14-24).

(6) *Housetop Vision*. Peter at Joppa learned through a vision that the Gentiles were to be received into the church on the same conditions as the Jews (Acts 10: 9-16).

(7) *Cornelius*. The conversion of Cornelius opened the door of the church to the Gentiles (Acts 10: 17-48).

(8) *Prison Experience*. Herod Agrippa imprisoned Peter and an angel opened the doors of the prison and delivered him (Acts 12: 3-19).

(9) *Antioch*. Peter delivered an address to the council at Jerusalem touching the question of the Gentile converts at Antioch (Acts 15: 6-11).

II. PETER'S JOURNEY (Acts 9: 32-11: 18)

Peter's work was not altogether confined to the church at Jerusalem. He did work in at least three other places in Palestine.

1. **Lydda**.—At Lydda, the city that lies between Jerusalem and Joppa, he restored to health a paralytic named Æneas (Acts 9: 32, 33).

2. **Joppa**.—At Joppa, the principal seaport of Palestine, Peter restored to life the much-loved Dorcas. In this city he remained "many days."

3. **Caesarea**.—Peter goes to Cæsarea, where he is

instrumental in leading Cornelius to Christ. This fact is a transitional one in the history of the church.

III. PHILIP'S JOURNEY (Acts 8: 4-40).

Philip was one of the seven deacons of the early church (Acts 6: 3-5). This faithful disciple was of no little importance in the history of the beginning of the Christian church. We mention here three cities that he visited.

1. Samaria.—Philip went first to Samaria, a city near Shechem, where he planted a church. One of the most notable converts there was Simon the sorcerer.

2. Azotus.—Directed by the Lord, Philip leaves Samaria and "goes toward the south unto the way that goeth down from Jerusalem unto Gaza," where he meets a nobleman from Ethiopia to whom he preaches Christ, and whom he baptizes. Being caught away by the Spirit, Philip next appears at Azotus.

3. Caesarea.—From Azotus Philip "preached the gospel to all the cities till he came to Cæsarea." At Cæsarea, Philip the deacon makes his home for two decades and it was at this place that he entertained the apostle Paul, who in the apostle's early days had driven him from Jerusalem (Acts 21: 8-10).

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. Name the strong traits of character in Peter's life.
2. Name some of the weak elements in Peter's life.

3. How many times do we have a record of Peter rashly rebuking Christ?

4. What part did Peter have in the "upper room" experience?

5. What part did Peter have during Christ's trial?

6. What was Peter's "vision"? Where found?

7. Tell of Peter's sermon on the day of Pentecost.

8. What three cities did Peter visit outside of Jerusalem?

9. What experience did Peter have at Joppa?

10. What experience did Peter have at Cæsarea?

11. Name and designate two Philips in the New Testament.

12. Tell of Philip's experience with the Ethiopian eunuch.

13. How many daughters of Philip are mentioned in the New Testament?

14. Tell of Peter's work in Samaria.

RAPID-FIRE DRILL

Use Questions 151 to 158, inclusive, in the back of this book.

BLACKBOARD OUTLINE

I. PETER IN THE GOSPELS. II. PETER IN ACTS.

1. Walking on the Lake.

2. His Confession.

3. Ra. Reb. Christ.

4. Upper Room.

5. Denial.

6. Thrice Re. Ques.

1. Pen. Ser.

2. Por. Ser.

3. San.

4. An. and Sap.

5. St. Mag.

6. Ho. Vis.

7. Cor.

8. Pris. Ex.

9. Antioch.

III. PETER'S JOURNEY.

IV. PHILIP'S JOURNEY.

1. Lydda. 2. Joppa. 3. Cæs. 1. Samaria. 2. Azotus. 3. Cæs.

LESSON XVI.**Paul's First Missionary Journey**

(Read Acts 13: 1-14: 28.)

I. HIS TRAVELING COMPANIONS**1. Barnabas. (Acts 11: 19-30.)**

Following the death of Stephen many disciples were driven from Jerusalem, some going to Tyre and Sidon, to Antioch, and to other places. As a result a church arose in Antioch in Syria, where the Jews and the Gentiles were accepted on the same basis. When the news of the reception of the Gentiles reached Jerusalem, there was some alarm raised and Barnabas was despatched by the apostles to visit Antioch. He gave the work in Antioch a most hearty endorsement. Feeling the need of a coworker in Antioch he went to Tarsus and brought Paul with him to be a cominister. At Antioch they labored together for a year and aided in establishing firmly a church, which became the center of Paul's missionary activity. On account of the coming famine, the church at Antioch sent contributions for the poorer disciples in Judæa by the hands of Barnabas and Saul. These two men returned to Antioch, where they worked together until they started on what is known as Paul's first missionary journey.

2. Mark.—Mark was the cousin or nephew of Barnabas (Col. 4: 10) and a disciple of Jesus (Acts 12: 12, 25; 13: 5, 13). When Barnabas and Saul were on a trip to Jerusalem just previous to Paul's first

missionary journey, they took John Mark back to Antioch with them (Acts 12: 25).

II. PLACES VISITED

1. Selucia.—Leaving Antioch in Syria, Paul and his companions descend the mountains to Selucia, the seaport of Antioch, about sixteen miles from the city, named for Seleucus Nicator, B. C. 280 (Acts 13: 24).

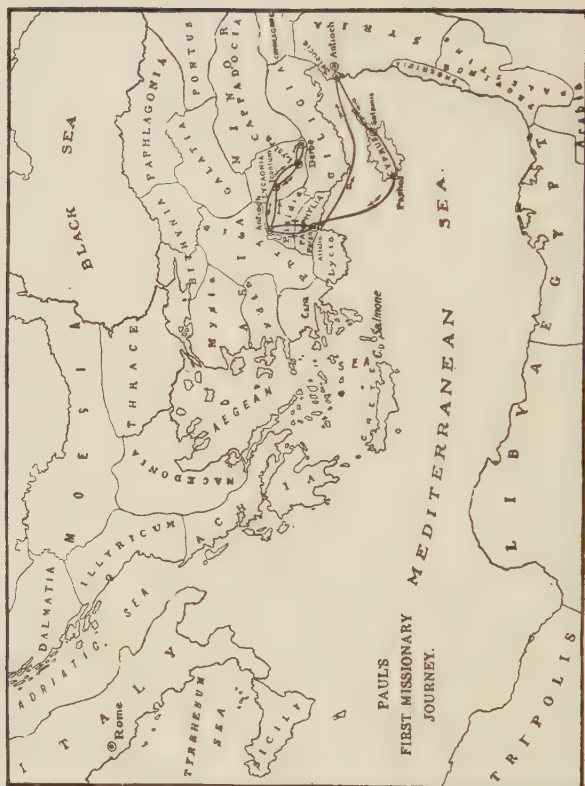
2. Salamis.—Setting sail from Seleucia, they crossed to the island of Cyprus, the early home of Barnabas, and stopped at Salamis (Acts 13: 5). Here they found Jewish synagogues.

3. Paphos.—Crossing the island of Cyprus, which is about 140 miles long, they came to Paphos, the capital, which was the residence of the proconsul (Acts 13: 6-12). It is at this point that the record first shows that Saul is also called Paul (Acts 13: 9).

4. Perga.—Leaving Paphos, they sail in a north-western direction and strike the province of Asia Minor, called Pamphylia. They pass from Attalia for the present and land at Perga (Acts 13: 13). It was at this point that John Mark left Paul and Barnabas.

5. Antioch in Pisidia.—Going by land from Perga, Paul and Barnabas go by a dangerous and difficult way from Pamphylia to a city in the northern part of Pisidia called Antioch. Here Paul preached in the synagogue, a discourse that is reported by Luke in somewhat detailed form (Acts 13: 14-52).

6. Iconium.—Driven by persecution from An-



tioc'h, they go eastward a distance of some sixty miles to Iconium. Here a great multitude both of Jews and of Greeks believed on Jesus (Acts 14: 1-5).

7. Lystra.—Persecution at Iconium became so severe that Paul and Barnabas were compelled to go on. They next go to Lystra, southeast of Iconium, where Paul works a miracle and where superstitious people, because of this, desire to worship Paul and Barnabas, calling Barnabas Jupiter and Paul Mercury (Acts 14: 8-18).

8. Derbe.—Again driven out by persecution, they continue in a southeasterly direction a distance of about twenty miles, to Derbe (Acts 14: 19, 20). From Derbe, Paul and Barnabas return by way of Lystra, Iconium and Antioch, confirming the churches which they had planted.

9. Attalia.—At Attalia, a seaport sixteen miles from Perga, Paul and Barnabas took ship and sailed to Antioch in Syria, where they were gladly received by the church. The first missionary journey of Paul is ended.

SEVEN MILEPOSTS IN PAUL'S LIFE.

Conversion	A. D. 37
Beginning of First Missionary Journey	A. D. 46
Beginning of Second Missionary Journey	A. D. 51
Beginning of Third Missionary Journey	A. D. 54
Arrest in Jerusalem and Imprisonment in Cæsarea	A. D. 58
Journey to Rome	A. D. 60
Death	A. D. 67

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. Who was Barnabas?
2. Who was John Mark?

3. Name an island that Paul visited on his first missionary journey, and tell what happened there.

4. From what city did John Mark leave Paul and Barnabas? Why?

5. Tell of Paul's experience in Antioch in Pisidia.

6. Tell of Paul's experience in Iconium.

7. Tell of Paul's experience in Derbe.

8. Locate Attalia. When did Paul visit that city?

RAPID-FIRE DRILL

Use Questions 159 to 188, inclusive, in back of this book.

BLACKBOARD OUTLINE

I. HIS TRAVELING COMPANIONS.

1. Barnabas.
2. Mark.

II. PLACES VISITED.

- | | |
|-------------------|-------------|
| 1. Seleucia. | 6. Iconium. |
| 2. Salamis. | 7. Lystra. |
| 3. Paphos. | 8. Derbe. |
| 4. Perga. | 9. Attalia. |
| 5. Ant. in Pisid. | |

LESSON XVII.

Paul's Second Missionary Journey

(Acts 15: 36-18: 22.)

In discussing the cities and countries here given, follow closely the route on the map.

The second missionary journey covers the period approximately from A. D. 51 to 54. Soon after Paul ends his first missionary journey he goes on his

third visit to Jerusalem since his conversion. His first visit was when Barnabas introduces him to Peter and James (Acts 9: 26-30). His second was when he and Barnabas brought the gifts of the church at Antioch (Acts 11: 30), and the third one was when he went to talk over the conditions upon which the Gentiles were to be received into the Christian church (Acts 15: 1-30).

The second missionary journey was preceded by a disagreement between Paul and Barnabas concerning John Mark which resulted in Barnabas going with John Mark to the island of Cyprus, Paul taking Silas over the mainland (Acts 15: 36-40).

I. HIS COMPANIONS

1. Silas.—When Paul and Barnabas returned to Antioch from Jerusalem, whither they had gone to discuss the matter of receiving the Gentiles into the church at Antioch, they bring back Silas with them (Acts 15: 22-34).

2. Timothy.—Timothy joins him at Lystra.

3. Luke.—Luke is the writer of the third Gospel and the Book of Acts. He joined Paul at Troas.

II. CITIES VISITED IN ASIA

1. Derbe.—Starting from Antioch in Syria, Paul travels through Syria to Cilicia, confirming the churches. The cities that he visited are not mentioned. In Cilicia it is probable that he visited his birthplace. The first city mentioned on the second missionary journey is Derbe, which was the

easternmost city in Asia Minor visited by Paul on his first missionary journey (Acts 14: 20; 16: 1).

2. Lystra.—At Lystra he found the young man Timothy, who became his lifelong companion. Timothy was the son of a Christian Jewess, and his father was a Greek (Acts 16: 1-4).

3. Troas.—From Lystra they pass through the region of Phrygia and Galatia, and are about to go into Bithynia, but the spirit of Jesus directs them to Troas. It may be that Paul's tour into the region of Phrygia was among the churches at Iconium and Antioch in Pisidia. In regard to the province of Galatia, W. M. Ramsay states that Lycaonia was itself a district within the political province of Galatia, and that the Galatian journey may have been a trip through the region of Lystra and Iconium. If this be true, the heavy lines on the map that run north from Antioch should be omitted.

At Troas Paul received a Macedonian call, and the so-called "we" passages begin. The fact that Luke in writing the Book of Acts uses "we" shows that he joins the apostle at this place.

III. CITIES VISITED IN EUROPE

1. Philippi.—Philippi is in the province of Macedonia. It was at this place that the first church was founded in Europe (Acts 16: 11-40).

2. Amphipolis.—Amphipolis was thirty-three miles southwest of Philippi. Paul did not tarry long at this place, but traveled on westward to Amphipolis (Acts 17: 1).

3. Appolonia.—Luke tells us that he stopped at Appolonia, which is thirty miles from Amphipolis, but we have no record of the work done there (Acts 17: 1).

4. Thessalonica.—Thessalonica was the capital of the province of Macedonia. It was named after a sister of Alexander the Great. Paul founded a church here largely of Gentiles, to which he wrote his two letters; *i. e.*, 1 and 2 Thessalonians (Acts 17: 1-9).

5. Berea.—Because of a riot, Paul leaves Thessalonica and goes on to Berea. At this place the people were ready to receive Paul's message, and examined the Scriptures daily to see whether the things were so (Acts 17: 10-13).

6. Athens.—Athens was one of the most important cities of that time. In Paul's time it was the literary center of the civilized world. At this place he preached on the text, "TO THE UNKNOWN GOD" (Acts 16: 17-34).

7. Corinth.—Leaving Corinth, Paul travels forty miles westward to Athens. This was in Paul's time the political metropolis of Greece. Paul preached in Corinth for a year and a half, at the same time working at his trade of tentmaking. To this place he afterwards wrote two of his letters—First and Second Corinthians (Acts 1: 1-18).

8. Cenchrea.—This is the place from which Paul set sail with Priscilla and Aquila in going back to Asia Minor (Acts 18: 18). Cenchræa was about nine miles east of Corinth.

IV. CITIES TOUCHED WHEN HOMEWARD BOUND

1. **Ephesus.**—Leaving Cenchræa, Paul soon reaches Ephesus, where he enters into the synagogue and reasons with the Jews. While he was urged to remain a long time, he hastens away, leaving Aquila and Priscilla.

2. **Caesarea.**—Going around the southwest coast of Asia Minor, Paul and his companions sail direct to Cæsarea. This was the Roman capital of Palestine (Acts 18:22). From Cæsarea Paul goes again to Jerusalem, which is the fourth time since his conversion. After greeting the brethren there, he goes up to Antioch, from which place he will soon start on his third missionary journey.

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. Who was Silas?
2. Who was Timothy?
3. Who was Luke?
4. Name the cities in Asia that Paul visited on his second missionary journey.
5. What do you understand by the "we" passages in Acts?
6. Name the cities in Europe that Paul visited on his second missionary tour?
7. Tell of Paul's experience in Philippi.
8. Tell of Paul's experience in Thessalonica.
9. Tell of Paul's experience in Berea.
10. Tell of Paul's experience in Athens.

11. Tell of Paul's experience in Corinth.
12. Tell of Paul's experience in Ephesus.
13. Name two results of Paul's second **missionary** journey.

RAPID-FIRE DRILL

Use Questions 189 to 207, inclusive, in back of this book.

BLACKBOARD OUTLINE

I. COMPANIONS.	II. CITIES IN ASIA.
1. Silas.	1. Derbe.
2. Timothy.	2. Lystra.
3. Luke.	3. Troas.
III. CITIES VISITED IN EUROPE.	IV. CITIES TOUCHED HOMEWARD BOUND.
1. Philippi.	1. Ephesus.
5. Berea.	2. Cæsarea.
2. Amphipolis.	
6. Athens.	
3. Appalonia.	
7. Corinth.	
4. Thessalonica.	
8. Cenchrea.	

LESSON XVIII.

Paul's Third Missionary Journey

(Acts 18: 22-28: 31.)

Paul's third missionary journey began probably in A. D. 54, and covered a period of about four years. With him he had associated, a part or all of the time, Silas, Timothy, Luke, Aquila and Priscilla, and others.

I. PROVINCES VISITED IN ASIA

In a single brief sentence Luke disposes of a journey which must have occupied several months at least, for it covered about five or six hundred miles (Acts 18: 23).

1. Galatia and Phrygia.—In order to reach Galatia and Phrygia, the only districts in the route that are mentioned, he must have made the circuit once more from Antioch around through Syria into Cilicia, and thence by way of the gates of Cilicia into the elevated tablelands of Lycaonia and Pisidia, past Derbe, Lystra, Iconium and the Pisidian Antioch. This was his third visit to these communities, and his passage through Galatia and Phrygia was a second visit to the churches which he had planted there. If we may judge from the rapidity of his passage, he found the churches in all the regions in such a condition that they did not specially need a protracted visit from him, yet his work among them, brief as it was, consisted in 'establishing all the disciples.' He had this work in view, as well as the report in Antioch, when he declined the invitation to stay in Ephesus.—*McGarvey*. The broken line through Asia Minor indicates the possible route of Paul. See remarks under "Troas" in the last lesson.

2. Lydia.—Paul, having passed the "upper country," came to Ephesus in Lydia, where he remains longer than at any other place during his active ministry. He remained in Ephesus nearly three

years, at the close of which time he wrote his first letter to the Corinthians.

3. Mysia.—From Ephesus Paul went on to Troas in Mysia. We learn this not in Acts, but in the letter which he wrote when he went on this journey over into Macedonia (2 Cor. 2: 12, 13). Paul did not remain in Troas long. He expected to meet Titus there with news from the church at Corinth, but when he did not he took ship and sailed once more from Asia into Europe.

II. BIBLE LANDS VISITED IN EUROPE

1. Macedonia.—The next place mentioned in the narrative is Macedonia (Acts 22), but it might be inferred that he revisited the cities of Philippi, Thessalonica and Berea. While in Macedonia, Paul wrote the second letter to the Corinthians.

2. Greece.—From Macedonia Paul goes on into Greece, that province which was also called Achaia (Acts 18: 27). While at Corinth in Greece he wrote his letters to the Galatians and Romans.

III. CITIES VISITED WHEN HOMEWARD BOUND

1. Philippi.—From Greece Paul starts to Jerusalem, hoping to reach there in time for the feast of Pentecost. He, however, did not go by the direct route, but, probably on account of the Jewish plot to murder him, goes around by Philippi. Here he is rejoined by Luke, who stays with him to the very end (Acts 23: 26).

2. Troas.—Paul goes from Philippi to Troas,

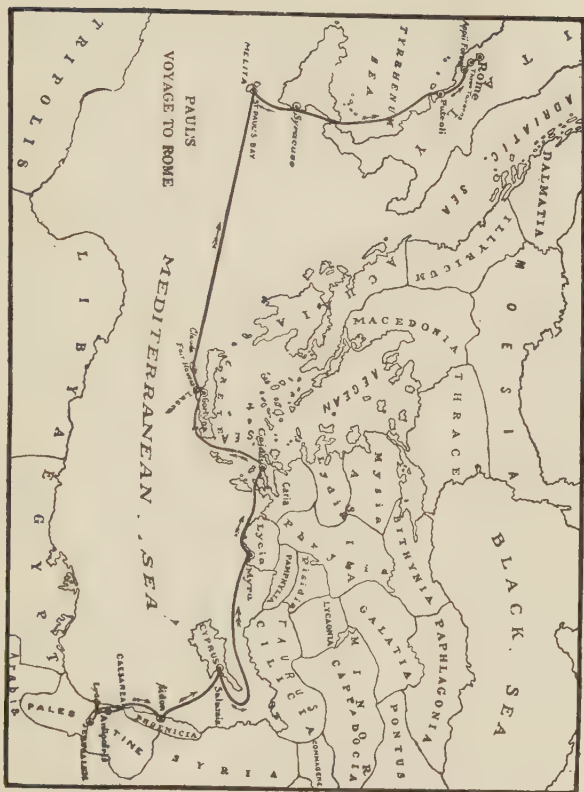
where he remained seven days. It is here that he restored Eutychus to life (Acts 25: 13).

3. Miletus.—In describing the journey, Luke says: "And when he [Paul] met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus" (Acts 20: 14, 15). Miletus is at the mouth of the river Meander, thirty-six miles south of the city of Ephesus. At that time it was on the shore, but now the coastline is so changed that it is ten miles inland. The ship being delayed here, Paul sent to Ephesus for the elders to come down to meet him. His farewell address to them is filled with deep tenderness (Acts 20: 16-38).

4. Tyre.—Leaving Miletus, Paul and his companions sail with a straight course to Cos, a small island northwest of Rhodes, then on to Rhodes, thence to Patara, a seaport in Lysia. From this place Paul takes another ship and sails direct to Tyre in Phœnicia, and here he finds disciples and tarries with them for a week (Acts 21: 2-4).

5. Ptolemais.—Paul again takes ship and sails southward to Ptolemais, where he saluted the brethren and stayed with them a day (Acts 21: 7).

6. Caesarea.—On the morrow he departed from Ptolemais and came to Cæsarea, where he entered in the house of Philip, who was one of the seven deacons of the early church (Acts 21: 8, 9). Here the prophet Agabus warned Paul not to go to Jerusalem.



7. Jerusalem.—From Cæsarea Paul goes to Jerusalem for the fifth time since his conversion, from which place he soon goes forth as a prisoner of the Lord.

IV. PLACES TOUCHED ON VOYAGE TO ROME

1. Caesarea.—Paul is seized by a Jewish mob, who would have slain him, had it not been for the timely arrival of Roman soldiers from the tower of Antonia. From the stairs near to the court of the Gentiles, he made an address, and then was taken to the prison. At night Paul is taken by a strong guard to the city of Cæsarea. The immediate cause of his departure was the information that came that a band of Jews had formulated a plan to kill Paul. At Cæsarea Paul is in prison for two years (Acts 21: 27; 26: 32).

2. Sidon.—On the morrow after starting from Cæsarea the ships touch Sidon, where Paul was permitted to go on shore to his friends and receive attention. He likely went with a soldier to whom he was chained.

3. Myra.—From Sidon, Paul's ship sails under the lee of Cyprus because the winds were contrary, and then on to Myra, a city of the province of Lysia (Acts 27: 4-6).

4. Fair Havens.—Luke says: "And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair

Havens, nigh whereunto was the city of Lasea" (Acts 27: 7, 8). At Fair Havens Paul urged the centurion to have the ship remain during the winter and thus escape impending dangers, but the centurion gives more heed to the master and owner of the ship than to the things which were spoken by Paul, and sailed on.

5. Melita.—Leaving Fair Havens, they sailed along the island of Crete, and close to the shore, but soon a tempestuous wind arose, which is called Euraquillo, and when the ship was caught the sailors gave way to the wind and were driven. They were able to run under the lee of a little island called Claudia. Then for fourteen days, they were driven by the wind in westwardly direction until they were driven upon the island of Melita (now Malta), which is sixty-two miles south of Sicily. For a description of the shipwreck, and what happened upon this island, while Paul was there, see Acts 27: 12-28: 10.

6. Syracuse.—After wintering at Melita, Paul and the other prisoners were put on board the ship "Alexandria," which was bound for Rome. The first stopping-place of this ship was at Syracuse on the eastern shore of Sicily (Acts 28: 11, 12).

7. Rome.—Leaving Syracuse they lay at Rhegium for one day, and then landed at Puteoli, near Naples. This was one of the leading ports of Italy. Here Paul found a Christian church and remained a week, then he went on to Rome, which was the end of his long journey as a prisoner. For two years he was permitted to abide by himself with

the soldier that guarded him. The Book of Acts closes by saying, "And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him" (Acts 28: 30, 31).

At this point ends all there can positively be known concerning the life of Paul. It is believed by many that he was released and was permitted to continue his preaching tours for two years more. If this is true, he was again arrested, and tradition tells us that he finally was beheaded in the city of Rome under the reign of Emperor Nero, about A. D. 67.

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

1. Name the provinces in Asia Minor that Paul visited on his third missionary journey.
2. Tell of Paul's work in Macedonia on his third missionary journey.
3. Tell of Paul's work at Corinth on his third missionary journey.
4. Why did Paul take the route he did when returning from his third missionary journey?
5. What happened at Miletus?
6. What noted man entertained Paul at Cæsarea?
7. Describe Paul's journey as a prisoner to Rome?
8. Describe Paul's condition as a prisoner in Rome.

9. Do you think Paul was released after the two years mentioned in Acts 28: 30, 31? Why?

10. Give an approximate date of Paul's death.

RAPID-FIRE DRILL

Use Questions 208 to 223, inclusive, in back of this book.

BLACKBOARD OUTLINE

I. PROVINCES VISITED IN ASIA.

1. Galatia and Phrygia.
2. Mysia.

II. BIBLE LANDS VISITED IN EUROPE.

1. Macedonia. 2. Greece.

III. CITIES VISITED WHEN HOMEWARD BOUND.

1. Miletus. 4. Cæsarea.
2. Tyre. 5. Jerusalem.
3. Ptolemais.

IV. PLACES TOUCHED ON VOYAGE TO ROME.

1. Cæsarea. 5. Melita.
2. Sidon. 6. Syracuse.
3. Myra. 7. Rome.
4. Fair Havens.

LESSON XIX.

REVIEW

Use Questions 1 to 223, inclusive, in back of this book.

LESSON XX.

How to Handle the Bible in Winning Souls

I. FOUR CLASSES

In your work in winning souls, do not give what you think, but what the Bible says. Truth will con-

vict. You will meet at least four classes of people in your work.

1. Those who are anxious to become Christians, and who simply want to understand how.

2. Those who do not want to become Christians, and who do not want any one to talk with them about the matter.

3. Those whose lives are saturated with sin.

4. Those who are living in a fairly respectable manner, and who are indifferent as to Christian lives.

II. EXCUSES AND HOW TO MEET THEM

Each class must be dealt with in a different way and by different passages of Scripture. The passages here are simply suggestive. Workers are asked to add to them according to the needs of your services.

1. I Am too Great a Sinner; It is too Late Now.

"Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool" (Isa. 1:18).

"All that which the Father giveth me shall come unto me: and him that cometh to me I will in no wise cast out" (John 6:37).

"For the Son of man came to seek and to save that which was lost" (Luke 19:10).

2. I Am Good Enough.

"Even the righteousness of God through faith in Christ Jesus unto all them that believe: for there is no distinction: for all have sinned, and fall short of the glory of God" (Rom. 3:22, 23).

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12:1).

"Even so let your light shine before men: that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16).

3. Not Now: There is Plenty of Time Yet.

"Therefore be ye also ready: for in an hour that ye think not the Son of man cometh" (Matt. 24:44).

"At an acceptable time I hearkened unto thee, And in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. 6:2).

"Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away" (Jas. 4:13, 14).

"But seek ye first his kingdom and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" (Luke 12:19, 20).

4. I Do Not Know How to Become a Christian.

"*Believe* on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"*Repent ye*, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38).

"Every one therefore who shall *confess* me before men, him will I also confess before my Father who is in heaven" (Matt. 10:32).

"He that believeth and is *baptized* shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16).

5. I Do Not Think it Necessary to Confess Christ.

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

6. Perhaps I Am Not One of the Elect.

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take of the water of life freely" (Rev. 22:17).

"He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16).

"This is good and acceptable in the sight of God our

Saviour; who would have all men to be saved, and come to the knowledge of the truth" (1 Tim. 2:3, 4).

7. The Future Does Not Concern Me.

"And inasmuch as it is appointed unto men once to die, and after this cometh judgment" (Heb. 9:27).

8. I Am as Good as Some Folks who are in the Church.

"So then each one of us shall give account of himself to God" (Rom. 14:12).

9. It is Too Great a Cross to be Baptized.

"For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" (Mark 8:36, 37).

"There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life" (Luke 18:29, 30).

"For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it" (Matt. 16:25).

10. My Business Does Not Make it Possible for Me to Be a Christian.

"And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life" (Matt. 19:29).

11. I Can Not Give Up All.

"If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16:24-26).

12. I Do Not Like that Preacher of Yours.

"Your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:5).

13. I Know I Ought to, but—

"To him therefore that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

14. I Am Afraid I Can Not Hold Out.

"Who by the power of God are guarded through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:5).

15. I Do Not Know Which Church to Join.

"And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16:18).

"And the Lord added to them day by day those that were saved" (Acts 2:47).

16. I Do Not Know How to be Baptized. Some Folks Say One Thing and Some Another.

"We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:4).

"And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38).

"And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him" (Matt. 3:16).

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

17. The World Pays Better Wages than Christ.

"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

"For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it" (Matt. 16:25). See also Matt. 19:29; Rom. 1:16; Luke 18:29, 30.

18. I Do Not Think it Necessary to Observe the Lord's Supper Every Sunday.

"And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow" (Acts 20:7).

"For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11:26).

TOPICS FOR HOME STUDY AND CLASS DISCUSSION

Assign each one of the eighteen excuses just given to the different members of your class to report on when this lesson is under discussion. Where the class is large, give two or more people the same excuse.

RAPID-FIRE DRILL

See Questions 224 to 241, inclusive, in the back of this book.

BLACKBOARD OUTLINE**I. FOUR CLASSES.**

- | | |
|-------------------|-----------------------|
| 1. The anxious. | 3. The deeply sinful. |
| 2. The unwilling. | 4. The indifferent. |

II. EXCUSES CONSIDERED.

- | | |
|----------------------------|--------------------------------|
| 1. Too great sinner. | 10. My business prevents. |
| 2. Good enough. | 11. Too hard. |
| 3. Not now. | 12. Unpopular preacher. |
| 4. Don't know how. | 13. I ought to, but— |
| 5. Confession unnecessary. | 14. Can not hold out. |
| 6. Not one of the elect. | 15. Many churches confuses me. |
| 7. Future uninteresting. | 16. Baptism confuses me. |
| 8. Black church-members. | 17. Wages too small. |
| 9. Baptism too hard. | 18. Lord's Supper too often. |

RAPID-FIRE DRILL

1. What is the meaning of the word *testament*?
2. Give the fourfold purpose of the Old Testament.
3. Name the divisions of the books of the Old Testament.
4. Give three names for the first five books of the Old Testament.
5. Name the divisions of the books of the New Testament.
6. What are the books of Biography often called?
7. What are the first three Gospels called?
8. Of what does the Book of Acts tell?
9. Why does John say that he wrote his Gospel?
10. What does Paul say in Gal. 3: 24 about the relation of the law and the gospel?
11. What is the Book of Revelation called?
12. Name five methods of studying the Bible.
13. Who wrote the first book of the New Testament?
14. Give another name for the writer of the first Gospel.
15. What was the name of the apostle chosen to take the place of Judas?
16. What was Matthew's occupation?
17. In what language was Matthew's Gospel most probably first written?
18. In what language was Matthew's Gospel afterwards written, or translated?
19. For what people was Matthew's Gospel written?
20. What main purpose did Matthew have in mind in writing his Gospel?

21. Give two reasons for believing that Matthew's Gospel was written for the Jews.

22. About how many quotations does Matthew make from the Old Testament prophecy as fulfilled in Jesus?

23. What Gospel writer gives the longest account of the Sermon on the Mount?

24. Why does Matthew give such a detailed account of the Sermon on the Mount?

25. Name the parables of the Judgment.

26. Give Peter's confession as recorded by Matthew.

27. Where is Peter's confession found?

28. Give three divisions of Matthew's Gospel.

29. Name seven characteristics of Matthew's Gospel.

30. Name five parables recorded only by Matthew.

31. Name two parables recorded by Mark only.

32. Name five parables recorded by Luke only.

33. Name three uses of parables.

34. What two rules are there for interpreting parables?

35. Quote Christ's interpretation of the parable of the Tares.

36. What great lesson is taught by the parable of the Ten Virgins?

37. What person was Christ quoting when he said, "What went ye out into the wilderness to behold? a reed shaken with the wind?"?

38. What person was Christ quoting when he said, "This people honoreth me with their lips;

But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men”?

39. What person was Christ quoting when he said, “The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet”?

40. What person was Matthew quoting when he said, “Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us”?

41. What person was Matthew quoting when he said, “And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be the shepherd of my people Israel”?

42. Give the first quotation in the New Testament taken from the Old Testament.

43. Tell where this quotation is found both in the Old and the New Testaments.

44. Quote Matt. 1: 21.

45. What does the word “Immanuel” mean?

46. Who are called the Magi?

47. What was the food of John the Baptist when he was preaching in the wilderness?

48. Describe the baptism of Christ as given by Matthew.

49. What was Christ’s first temptation as recorded by Matthew?

50. What was Christ’s answer to the temptation?

51. What was Christ's second temptation as recorded by Matthew?

52. What was Christ's answer to the temptation to cast himself down from the pinnacle of the temple?

53. What was Christ's third temptation?

54. What was Christ's answer to Satan when he told him that he would give him all the kingdoms of the world if he would fall down and worship him?

55. Who wrote the second book of the New Testament?

56. What was Mark's Jewish name?

57. What was Mark's Gentile name?

58. With what two apostles was the writer of the second Gospel intimately associated?

59. What does the Latin word *Marcus* mean?

60. What was Mark's nationality?

61. What was Mark's mother's name?

62. In what city did Mark's mother live?

63. Whom does Peter call his "son in the gospel"?

64. Why is Mark's Gospel sometimes called the "Petrine" Gospel?

65. Name two of Paul's traveling companions on his first missionary journey.

66. In what city did John Mark leave Paul and Barnabas and return to Jerusalem?

67. In what province of Asia Minor is Perga?

68. What was the result of Mark's desertion of Paul and Barnabas?

69. How do we know that John Mark again found favor with Paul?

70. What is the shortest Gospel from the standpoint of space occupied?

71. To what people was Mark's Gospel written?

72. Give two reasons for thinking that Mark's Gospel was written to the Gentiles.

73. How much of Mark's Gospel is common matter with the other Gospel writers?

74. Name seven characteristics of Mark's Gospel.

75. Who wrote the third book of the New Testament?

76. Of what apostle was Luke a faithful companion?

77. How many times is Luke mentioned by name in the New Testament?

78. According to early tradition, of what place was Luke a native?

79. What was Luke's profession?

80. What was Luke's nationality?

81. Why do we think Luke was a Gentile?

82. How can we tell when Luke was with Paul on his journeys?

83. Why is Luke's Gospel sometimes called the Pauline Gospel?

84. Why is Luke's Gospel sometimes called the Samaritan Gospel?

85. What ministry does Luke emphasize?

86. Why is Luke's Gospel called the Gospel of Prayer?

87. Give seven characteristics of Luke's Gospel.

88. Where does Luke first join Paul?

89. When does Luke first join Paul?

90. Who is the writer of the fourth Gospel?
91. Name and designate three Johns in the New Testament.
92. Name the Gospel writers who were apostles.
93. Name two apostles who were close companions of John.
94. Name three occasions when Peter, James and John were given special privileges.
95. What two men were called "sons of thunder"?
96. Name the five books in the New Testament written by John the apostle.
97. Name the Synoptic Gospels.
98. Why are these Gospels called synoptics?
99. What ministry of Christ does John emphasize?
100. What does Clement of Alexandria call John's Gospel?
101. Make one comparison of the four Gospels.
102. Give one reason why John emphasizes Christ's Judean ministry.
103. What Gospel writer alone records Christ's first miracle?
104. What Gospel writer alone gives Christ's first recorded discourse?
105. What Gospel writer represents Christ as the Good Shepherd?
106. What Gospel writer alone records Christ's discourse on the bread of life?
107. Name seven characteristics of John's Gospel.

108. Name two pairs of brothers that were called to be apostles.

109. Quote the Beatitudes.

110. Quote the so-called light-shining verse.

111. Quote in the King James' Version the Lord's Prayer recorded by Matthew.

112. What is the "two masters" verse?

113. Give the Golden Rule.

114. What effect did the "Sermon on the Mount" have upon the people who heard it?

115. Name one miracle recorded by Mark and Luke.

116. Name one miracle recorded by Matthew and Luke.

117. Name one miracle recorded by Matthew and Mark.

118. Name four miracles recorded by Matthew, Mark and Luke.

119. Name one of Christ's miracles recorded by all the Gospel writers.

120. Name three miracles recorded only by Matthew.

121. Name two miracles recorded only by Mark.

122. Name seven miracles peculiar to Luke.

123. Name six miracles recorded only by John.

124. What were the two sources of information Luke had in writing the Book of Acts?

125. Give four divisions of the Book of Acts.

126. What purpose had Luke in mind in writing the Book of Acts?

127. Around what two great men does much of the history of the Book of Acts hinge?

128. Name five characteristics of the Book of Acts.

129. Name four notable conversions recorded in the Book of Acts.

130. Give three names used in the Scriptures for the followers of Christ.

131. What does the word "disciple" mean?

132. Quote a passage of Scripture in which the followers of Christ are called *disciples*.

133. What is the significance of the word *brethren*?

134. Quote the passage of Scripture in which the word *brethren* is used to designate the followers of Christ.

135. From what is the term *Christian* derived?

136. Quote a passage in the Scriptures where the disciples of Christ were called *Christians*.

137. What does the word *church* mean?

138. Give three names used in the Scriptures for the organization of Christ's followers.

139. Quote a passage of Scripture where the church is called the "church of Christ."

140. Quote a passage of Scripture where the church is called the "church of God."

141. Quote a passage of Scripture where the church is called the "church of the Lord."

142. Quote a verse of Scripture where Christ calls the church "my church."

143. Quote a verse of Scripture where it says that believers are to be baptized in Christ's name.

144. When did the church begin?

145. Name two qualifications of an apostle.

146. Quote and locate a passage of Scripture

showing that the special twelve whom Christ chose were called apostles.

147. What reward does Paul say that deacons have for their service?

148. Name two of the most important of the first deacons of the early church.

149. Describe in the words of Paul to Timothy the qualifications of an elder or bishop.

150. What does Paul say in Rom. 12: 1 about our spiritual service?

151. Who preached the great sermon on the day of Pentecost?

152. How many people accepted Christ on the day of Pentecost following the resurrection?

153. What two people in the early church met a sudden death because of hypocrisy?

154. Name three cities that Peter visited on his journey.

155. What noted man was led to Christ at Cæsa-rea?

156. Name three cities visited by Philip on his journey.

157. Name and designate two Philips in the New Testament.

158. How many daughters of Philip the evangelist are mentioned in the New Testament?

159. Name six cities that Paul visited on his first missionary journey

160. Name and designate two Sauls of Bible history.

161. Name six periods in Paul's life.

162. What are the two Biblical sources of information concerning Paul's life?

163. In connection with what man is Paul first mentioned in the Book of Acts?

164. In what city was Paul born?

165. In what province of Asia Minor was he born?

166. What range of mountains runs north of Paul's birthplace?

167. On the banks of what river is Tarsus?

168. What was Paul's nationality?

169. Under whom and in what city was Paul a student.

170. Before Paul's conversion, what did he do that assisted in spreading the gospel?

171. Give three chapters in Acts where we have the three records of Paul's conversion.

172. Near what city was Paul when a voice from heaven said, "Saul, Saul, why persecutest thou me?"?

173. At the time of this heavenly revelation who did Christ tell Paul that he was?

174. At the time of this heavenly revelation near Damascus, what two changes took place in Paul's life?

175. Who was the disciple in Damascus who was commanded to go and speak to Paul?

176. What did the Lord tell Ananias concerning his purpose through Paul?

177. What did Paul do after Ananias went to Paul and delivered his message?

178. Who was it that was especially kind to Paul after Paul's conversion?

179. In what noted church in Syria did Paul and Barnabas work together before they started on their missionary journey?

180. When do we have the first record of Saul being called Paul?

181. Where in the Bible do we have the record of Saul first being called Paul?

182. Name two of Paul's traveling companions during his first missionary journey.

183. Which one of Paul's traveling companions of his first missionary journey deserted him?

184. At what city did John Mark leave Paul and Barnabas?

185. At what city was Paul called "Mercury" and Barnabas "Jupiter"?

186. Where was Paul stoned and dragged out of the city and left for dead?

187. To what tribe did Paul belong?

188. What was Paul's trade?

189. Name three cities in Asia Minor that Paul visited on his second missionary journey.

190. Name three cities in Macedonia that Paul visited on his second missionary journey.

191. Name a city in Asia Minor that Paul visited when he was homeward bound on his second missionary journey.

192. Name three of Paul's traveling companions on his second missionary journey.

193. What countries were covered by Paul's second missionary journey?

194. In what city did Paul hear the Macedonian call?

195. Where did Paul establish the first Christian church on the continent of Europe?

196. In what city did Paul and Silas hold a midnight prison prayer-meeting?

197. What did Paul and Silas say to the Philipian jailer, when he asked what he must do to be saved?

198. Name two important cities in Macedonia where Paul established churches.

199. What two important cities in Greece did Paul visit on his second missionary journey?

200. In what city did Paul preach his sermon on the text, "To an unknown God"?

201. What two people of the same trade did Paul find in Corinth with whom he abode?

202. Which one of Paul's New Testament letters did he write first?

203. Where was 1 Thessalonians written?

204. When was 1 Thessalonians written?

205. To whom was 1 Thessalonians written?

206. Which was the second New Testament letter that Paul wrote?

207. Where and when did Paul write 2 Thessalonians?

208. Name four provinces in Asia Minor that Paul visited on his third missionary journey.

209. Name a city in Mysia that Paul visited on his third missionary journey.

210. Name two Bible lands in Europe that Paul visited on his third missionary journey.

211. Name six cities that Paul visited on his third missionary journey when homeward bound?

212. Where was Paul when he wrote Galatians and Romans?

213. During what missionary journey were Galatians and Romans written?

214. What city had the honor of keeping Paul the longest during his missionary journeys?

215. How long did Paul remain in Ephesus?

216. On what missionary journey was Paul's lengthy stay in Ephesus?

217. What one of Paul's letters did he write during his stay at Ephesus on his third missionary journey?

218. Where was Paul when he wrote 2 Corinthians?

219. What ones of Paul's letters were written after he was taken as a prisoner to Rome?

220. In what city did Paul "preach a man to death"?

221. On what island was Paul shipwrecked when being taken a prisoner from Cæsarea to Rome?

222. Name five things that qualified Paul for his great work.

223. What two Antiochs did Paul visit?

224. Quote a Scripture in answer to the person who says, "I am too great a sinner. It is too late for me to accept Christ."

225. Quote a Scripture in answer to the person who says, "I am good enough."

226. Quote a verse in the New Testament in answer to the person who says, "Not now; there is plenty of time yet."

227. Quote four Scriptures in answer to the per-

son who says, "I do not know how to become a Christian."

228. Give a Scripture in answer to the person who says, "I do not think it necessary to confess Christ."

229. If, when you were trying to lead a man to Christ, he would say, "Perhaps I am not one of the elect," what Scripture would you quote?

230. What Scripture would you quote to a person who says, "The future does not concern me"?

231. Quote a Scripture in answer to the person who says, "I am as good as some folks that are in the church."

232. How would you answer a person in Scripture words who says, "It is too great a cross to be baptized"?

233. Give a Scriptural reply to a person who says, "My business does not make it possible for me to be a Christian."

234. Give a Scriptural answer to a person who says, "I can not give up all."

235. What Scriptural answer would you give to one who says, "I do not like that preacher of yours"?

236. Quote a verse of Scripture in answer to the person who says, "I know I ought to become a Christian, but—"

237. What verse of Scripture would you use to one who says, "I am afraid I can not hold out"?

238. What Scriptural answer would you give to that person who says, "I do not know which church to join"?

239. Give an appropriate Scripture quotation for the one who says, "I do not know how to be baptized. Some folks say one thing and some another."

240. What Scriptural answer would you give to the person who says, "The world pays better wages than Christ"?

241. Quote a verse of Scripture in reply to the one who says, "I do not think it necessary to observe the Lord's Supper every Sunday."

RAPID-FIRE DRILL REPLIES

1. Will or covenant.
2. (1) History; (2) Revelation; (3) Prophetic Photograph; (4) Tutor.
3. Law, History, Devotion, Major Prophets, Minor Prophets.
4. Law, Pentateuch, Early History.
5. Biography, History, Special Letters, General Letters, Prophecy.
6. Gospels.
7. The "Synoptic Gospels."
8. The Book of Acts tells of the beginning of the church and how we are to become Christians.
9. "But these are written, that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life in his name" (John 20: 31).
10. "So that the law is become our tutor to bring us unto Christ, that we might be justified by faith" (Gal. 3: 24).
11. Apocalypse.
12. (1) As a whole. (2) By books. (3) Biographically. (4) Institutionally. (5) Devotionally.
13. Matthew.
14. Levi.
15. Matthias.
16. Tax-gatherer.
17. Aramaic.
18. Greek.
19. The Jews.
20. To set forth the Messiahship of Jesus.

21. (1) He traces the genealogy of Christ from Abraham and David. (2) He quotes often from the Old Testament.

22. Sixty.

23. Matthew.

24. He desired to show how the law was fulfilled in Christ's gospel. He wished to show that Christ is the world's greatest teacher. Matthew throughout emphasizes the words of Jesus rather than his works.

25. Tares; Dragnet; Ten Virgins; Talents; Sheep and Goats.

26. "Thou art the Christ, the Son of the living God."

27. Matt. 16: 16.

28. (1) Genealogy (1: 1-4: 16); (2) Active Ministry (4: 17-16: 20); Closing Events (16: 21-28: 20).

29. (1) Aramaic Gospel. (2) Analytic Gospel. (3) Messianic Gospel. (4) Old Testament Gospel. (5) Pedagogical Gospel. (6) Word Gospel. (7) Judgment Gospel.

30. Tares, Dragnet, Ten Virgins, Talents, Sheep and Goats.

31. Seed growing secretly; Householder.

32. (1) Good Samaritan. (2) Rich Fool. (3) Prodigal Son. (4) Dives and Lazarus. (5) Pharisee and Publican.

33. (1) Aid memory. (2) Aid understanding. (3) Hold Hidden Truths.

34. (1) Get and hold central truth. (2) Note the introduction and application.

35. "And he answered and said, He that soweth the good seed is the Son of man; and the field is the

world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear" (Matt. 13: 37-43).

36. "Watch therefore, for ye know not the day nor the hour."

37. Malachi.

38. Isaiah.

39. David.

40. Isaiah.

41. Micah.

42. "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel."

43. Isa. 7: 14 and Matt. 1: 23.

44. "And she shall bring forth a son; and thou shalt call his name JESUS, for it is he that shall save his people from their sins."

45. God with us.

46. The wise men who came from the East to see baby Jesus.

47. Locusts and honey.

48. "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 13-17).

49. *Bread Temptation.* "If thou art the Son of God, command that these stones become bread" (Matt. 4: 3).

50. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4).

51. *Pinnacle Temptation.* "Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone" (Matt. 4: 5-7).

52. "Again it is written, Thou shalt not make trial of the Lord thy God" (Matt. 4: 7).

53. *Mountain Temptation.* "Again, the devil taketh him into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will

I give thee, if thou wilt fall down and worship me" (Matt. 4: 8, 9).

54. "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4: 10).

55. John Mark.

56. John.

57. Marcus.

58. Paul and Peter.

59. Hammer.

60. Jew.

61. Mary.

62. Jerusalem.

63. John Mark.

64. Mark was intimately associated with Peter, and no doubt gave many things which Peter was in the habit of giving in his discourses.

65. Barnabas and John Mark.

66. Perga.

67. Pamphylia.

68. On his second missionary journey Paul refused to take John Mark with him.

69. During Paul's second imprisonment in Rome he requested Timothy to bring John Mark, saying that he was useful to him for the ministry (2 Tim. 4: 2).

70. Mark's.

71. The Gentiles, and especially to the Greeks.

72. (1) Mark scarcely ever quotes from the Old Testament. (2) Mark adds explanations and translations of the words that would be intelligible to the Jews.

73. Fully 93 per cent.

74. (1) Shortest Gospel. (2) Gentile Gospel. (3) Roman Gospel. (4) Vivid Gospel. (5) Worker Gospel. (6) Present Gospel. (7) Divinity Gospel.

75. Luke.

76. Paul.

77. Three.

78. Antioch in Syria.

79. Physician.

80. He was a Gentile, most likely a Greek.

81. We gather this from the distinction drawn between him and those "of the circumcision" (Col. 4: 11-14).

82. By use of the word "we" in his narrative.

83. Because it was written by one who was a very close companion of Paul.

84. Because it is the only one that records the parable of the Good Samaritan.

85. The Perean ministry.

86. Because Luke alone preserves to us the fact that our Lord was praying: (1) At the transfiguration. (2) At his baptism when the Holy Spirit descended. (3) After cleansing the leper. (4) Before calling the twelve. (5) On the cross for the murderers. (6) With his last breath.

87. (1) Sympathetic Gospel. (2) Samaritan Gospel. (3) Perean Gospel. (4) Infancy Gospel. (5) Womanhood Gospel. (6) Thanksgiving Gospel. (7) Prayer Gospel.

88. At Troas.

89. On Paul's second missionary journey.

90. John the apostle.

91. (1) John the Baptist. (2) John the apostle.
(3) John Mark, the writer of the second Gospel.

92. Matthew and John.

93. Peter and James.

94. (1) At the raising of Jairus' daughter. (2) At the transfiguration. (3) In the agony in Gethsemane.

95. John and James.

96. John, 1 John, 2 John, 3 John and Revelation.

97. Matthew, Mark and Luke.

98. Because they to a large extent "take the same view of Christ."

99. His Judean ministry.

100. The Spiritual Gospel.

101. Matthew represents Christ as the Wonderful Counsellor; Mark, as the almighty God; Luke, as the everlasting Father; John, the Prince of peace (Isa. 9: 6).

102. Because it is not emphasized by the other Gospel writers.

103. John (2: 1-12).

104. John (3: 1-21).

105. John (10: 1-21).

106. John (6: 22-7: 1).

107. (1) Latest Gospel. (2) Chronological Gospel. (3) Judean Gospel. (4) Symbolic Gospel. (5) Spiritual Gospel. (6) Inner Circle Gospel. (7) New Material Gospel.

108. Peter and Andrew; John and James.

109. "And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying, Blessed are the poor in spirit:

for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called sons of God. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you" (Matt. 5: 3-12).

110. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5: 16).

111. "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen" (Matt. 6: 9-13).

112. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other" (Matt. 6: 24).

113. "All things therefore whatsoever we would

that men should do unto you, even so do ye also unto them; for this is the law and prophets" (Matt. 7: 12).

114. "And it came to pass when Jesus had finished these words, the multitudes were astonished at his teaching; for he had taught them as one having authority, and not as the scribes" (Matt. 7: 28, 29).

115. Demoniac in Synagogue.

116. Centurion's Servant.

117. Syrophœnician's Daughter.

118. (1) Stilling the Storm; (2) Palsied Man; (3) Jairus' Daughter; (4) Bartimæus.

119. Feeding Five Thousand.

120. (1) Two Blind Men. (2) Dumb Demoniac. (3) Shekel.

121. (1) Deaf and Dumb Man. (2) A Blind Man.

122. (1) Christ Passed Unseen. (2) Draught of Fishes. (3) Widow's Son. (4) Infirm Woman. (5) Man with Dropsy. (6) Ten Lepers. (7) Malchus.

123. (1) Turning Water into Wine. (2) Nobleman's Son. (3) Impotent Bethesda Man. (4) Man Born Blind. (5) Raising Lazarus. (6) Draught of Fishes.

124. (1) Personal observation concerning many things. (2) Paul, Philip the evangelist, Peter and James the Lord's brother, and others.

125. (1) Church in Jerusalem. (2) Church in Transition. (3) Paul's Preaching Tours. (4) Paul's imprisonment Work.

126. To tell of the early history of the church, and how men of all classes and conditions were won to Christ.

127. Peter and Paul.

128. (1) Post-Gospel Book. (2) Missionary Book. (3) Church History Book. (4) Holy Spirit Book. (5) Peter and Paul Book. (6) Persecution Book. (7) Conversion Book.

129. (1) Ethiopian Eunuch. (2) Paul. (3) Cornelius. (4) Philippian Jailer.

130. Disciples, brethren and Christians.

131. Learner. It carries with it the idea of the learner who follows his teacher.

132. "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple" (Luke 14: 26).

133. This term has reference to the fraternal relationship among the disciples.

134. "For one is your teacher, and all ye are brethren" (Matt. 23: 8).

135. The term *Christian* is derived from the word *Christ*.

136. "The disciples were called Christians first in Antioch" (Acts 11: 26).

137. The word *church* means "called out" with "from the world" implied.

138. (1) Church of Christ. (2) Church of God. (3) Church of the Lord.

139. "All the churches of Christ salute you" (Rom. 16: 16).

140. "Unto the church of God which is at Corinth" (1 Cor. 1: 2).

141. "The Holy Spirit hath made you bishops to feed the church of the Lord which he purchased with his own blood" (Acts 20: 28).

142. "I also say unto thee, that thou art **Peter**, and upon this rock will I build my church" (Matt. 16: 18).

143. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38).

144. On the day of Pentecost following the resurrection.

145. (1) Witness of the risen Saviour. (2) Given miraculous power.

146. "And when it was day he called the disciples; and he chose from them twelve, whom he also named apostles" (Luke 6: 13).

147. "For they that have served well as deacons gain to themselves a good standing, and great boldness in that faith which is in Christ Jesus" (1 Tim. 3: 13).

148. Philip and Stephen.

149. "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having *his* children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil" (1 Tim. 3: 1-7).

150. "I beseech you therefore, brethren, by the mer-

cies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

151. Peter.

152. Three thousand.

153. Ananias and Sapphira.

154. (1) Lydda. (2) Joppa. (3) Cæsarea.

155. Cornelius.

156. (1) Samaria. (2) Azotus. (3) Cæsarea.

157. (1) Philip the apostle. (2) Philip the evangelist, who was one of the seven deacons.

158. Four.

159. (1) Paphos. (2) Perga. (3) Antioch in Pisidia. (4) Iconium. (5) Lystra. (6) Derbe.

160. (1) Saul, the first king of the Jews. (2) Saul of Tarsus, who is also called Paul, the apostle to the Gentiles.

161. (1) Paul the Student. (2) Paul the Persecutor. (3) Paul the Convert. (4) Paul the Missionary. (5) Paul the Author. (6) Paul the Prisoner.

162. Book of Acts. Paul's Letters.

163. Stoning of Stephen (Acts 7: 58).

164. Tarsus.

165. Cilicia.

166. Taurus.

167. Cydnus.

168. Jew.

169. Gamaliel in Jerusalem.

170. Persecuted the Christians.

171. Acts 9: 22, 26.

172. Damascus.

173. "I am Jesus of Nazareth, whom thou persecutest" (Acts 22: 8).

174. (1) Change of *mind*. (2) Change of *will*.

175. Ananias.

176. "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel" (Acts 9: 15).

177. He arose and was baptized (Acts 9: 18).

178. Barnabas.

179. Antioch.

180. When on the isle of Cyprus during his first missionary journey.

181. Acts 13: 9.

182. (1) Barnabas. (2) John Mark.

183. John Mark.

184. Perga in Pamphylia.

185. Lystra.

186. Lystra.

187. Benjamin.

188. Tentmaker.

189. (1) Derbe. (2) Lystra. (3) Troas.

190. (1) Philippi. (2) Thessalonica. (3) Berea.

191. Ephesus.

192. (1) Silas. (2) Timothy. (3) Luke.

193. Asia Minor and Eastern Europe.

194. Troas.

195. Philippi.

196. Philippi.

197. "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house" (Acts 16: 31).

198. (1) Philippi. (2) Thessalonica.

199. (1) Athens. (2) Corinth.

- 200. Athens.
- 201. (1) Aquila. (2) Priscilla.
- 202. 1 Thessalonians.
- 203. Corinth.
- 204. During his second missionary journey.
- 205. To the church of Thessalonica.
- 206. 2 Thessalonians.
- 207. At Corinth on his second missionary journey.
- 208. (1) Galatia. (2) Phrygia. (3) Lydia. (4) Mysia.
- 209. Troas.
- 210. Macedonia and Greece.
- 211. (1) Philippi. (2) Troas. (3) Miletus. (4) Tyre. (5) Cæsarea. (6) Jerusalem.
- 212. Corinth.
- 213. Paul's third missionary journey.
- 214. Ephesus.
- 215. Three years.
- 216. Third.
- 217. 1 Corinthians.
- 218. In Macedonia on his third missionary journey.
- 219. (1) Ephesians. (2) Philippians. (3) Colossians. (4) 1 Timothy. (5) 2 Timothy. (6) Titus. (7) Philemon.
- 220. Troas.
- 221. Malta.
- 222. (1) He was a Roman citizen and thus could claim protection of the Roman Government. (2) He was a Jew, therefore was familiar with the Old Testament. (3) He was well educated. (4) He was fearless and tactful. (5) He was a consecrated Christian.

223. (1) Antioch in Syria. (2) Antioch in Pisidia.

224. "For the Son of man came to seek and to save that which was lost" (Luke 19: 10).

225. "Even the righteousness of God through faith in Christ Jesus unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God" (Rom. 3: 22, 23).

226. "Therefore be ye also ready: for in an hour that ye think not the Son of man cometh" (Matt. 24: 44).

227. "*Believe* on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31).

"*Repent* ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38).

"Every one therefore who shall *confess* me before men, him will I also confess before my Father who is in heaven" (Matt. 10: 32).

"He that believeth and is *baptized*, shall be saved: but he that disbelieveth shall be condemned" (Mark 16: 16).

228. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 9, 10).

229. "This is good and acceptable in the sight of God our Saviour: who would have all men to be saved, and come to the knowledge of the truth" (1 Tim. 2: 3, 4).

230. "And inasmuch as it is appointed unto men

once to die, and after this cometh judgment" (Heb. 9: 27).

231. "So then each one of us shall give account of himself to God" (Rom. 14: 12).

232. "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16: 24-26).

233. "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit eternal life" (Matt. 19: 29).

234. "There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life" (Luke 18: 29, 30).

235. "Your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2: 5).

236. "To him therefore that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4: 17).

237. "Who by the power of God are guided through faith unto salvation ready to be revealed in the last time" (1 Pet. 1: 5).

238. "And the Lord added to them day by day those that were saved" (Acts 2: 47).

239. "We were buried therefore with him through baptism into death: that like as Christ was raised

from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6: 4).

240. "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit eternal life" (Matt. 19: 29).

241. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow" (Acts 20: 7).

HARMONY OF THE LIFE OF CHRIST.

The order of events is that of the *Oxford Cyclopedic Concordance*, used by permission.

EVENTS	PLACE	MATT.	MARK	LUKE	JOHN
Annunciation to Mary, B. C. 5	Nazareth	.....	.....	1:26-38	.....
Birth of John the Baptist, B. C. 5	Judea	.....	.....	1:57-80	.....
Birth of Jesus, B. C. 5	Bethlehem	1:18-25	.....	2:1-20	.....
Visit of the wise men, B. C. 4	.....	2:1-23	.....	.....	.....
Childhood and youth, B. C. 2-26 A. D.	Nazareth	2:23	.....	2:39-52	.....
Ministry of John the Baptist, A. D. 26-28	Judea	3:1-12	1:1-8	3:1-18	.....
Baptism of Jesus, Jan. A. D. 27	Jordan	3:13-17	1:9-11	3:21-23	.....
Temptation of Jesus, Jan.-Feb. A. D. 27	Judea	4:1-11	1:12, 13	4:1-13	.....
First disciples	Bethabara	.....	.....	.....	1:15-51
First miracle. Wedding at Cana	Cana	.....	.....	.....	2:1-12
First cleansing of the temple	Jerusalem	.....	.....	.....	2:13-25
First recorded discourse; Nicodemus	.....	.....	.....	.....	3:1-21
First great ministry in Judea	Judea	.....	.....	.....	3:22-36
First converts in Samaria	Sychar	.....	.....	.....	4:1-42
Healing of the nobleman's son	Capernaum	.....	.....	.....	4:43-54
Healing at the pool of Bethesda	Jerusalem	14:3-5	6:17, 18	3:19, 20	5:1-47
Imprisonment of John the Baptist	Macherus	.....	.....	4:14-30	.....
Jesus rejected at Nazareth	Nazareth	4:12-17	.....	4:31	.....
Takes up his abode at Capernaum	Capernaum	4:18-22	1:14-20	5:1-11	.....
Calling disciples to be fishers of men	Lake of Galilee	8:14-17	1:21-34	4:31-41	.....
Many miracles	Capernaum	4:23, 24	1:35-39	4:42-44	.....
First circuit of Galilee	Galilee	8:2-4	1:40-45	5:12-16	.....
Healing of a leper	.....	9:2-8	2:1-12	5:17-26	.....
Healing a paralytic	Capernaum	9:9	2:13, 14	5:27, 28	.....
The call of Matthew	.....	.....	.....	.....	.....

Preparation

First Year

Second Year

Third Year

Fourth Year

Fifth Year

HARMONY OF THE LIFE OF CHRIST (Continued).

EVENTS	PLACE	MATT.	MARK	LUKE	JOHN
Discourse and healing on the Sabbath	Capernaum	12:1-14	2:23-3:6	6:1-11	.....
Calling of the twelve	Horns of Hattin	10:2-4	3:13-19	6:12-19	.....
The Sermon on the Mount		ch 5, 6, 7	.....	6:20-49	.....
Healing of the centurion's servant	Capernaum	8:5-13	.....	7:1-10	.....
Raising of the widow's son	Nain	.....	.....	7:11-17	.....
John the Baptist sends to Jesus	Galilee	11:2-19	.....	7:18-35	.....
Warnings and invitations		11:20-30	.....	.....	.....
The woman at the Pharisee's house .....		.....	.....	.....	.....
Healing of a blind and dumb demoniac	Capernaum	12:22-45	3:22-30	7:36-50	.....
Visit of his mother and brethren		12:46-50	3:31-35	(11:14-23)	.....
Eight parables by the lakeside	Galilee	13:1-53	4:1-34	8:19-21	.....
Stilling of the tempest		8:18-27	4:35-41	8:1-18	.....
Restoration of the demoniac	Gergesa	8:28-34	5:1-20	8:22-25	.....
Matthew's feast	Capernaum	9:10-17	2:15-22	8:26-39	.....
Jairus' daughter raised; woman cured	"	9:18-26	5:21-43	5:29-39	.....
Cure of two blind men and a dumb		9:27-34	.....	8:40-56	.....
Second rejection at Nazareth	Nazareth	13:53-58	6:1-6	.....	.....
The twelve sent forth	Galilee	9:35-11:1	6:6-13	.....	.....
Death of John the Baptist	Macherus	14:1-12	6:14-29	9:1-16	.....
Feeding the five thousand	Bethsaida	14:13-21	6:30-46	9:7-9	.....
Jesus walks upon the water,	Lake of Galilee	14:22-33	6:47-52	9:10-17	6:1-15
Heals many that are sick	Genesaret	14:34, 35	6:53-56	.....	5:16-21
Discourse on the bread of life	Capernaum	.....	.....	.....	6:22-71
On eating with unwashed hands		15:1-20	7:1-23	.....	.....
Daughter of Syrophenician woman	Phœnicia	15:21-28	7:24-30	.....	.....
Miracles of healing	Decapolis	15:29-31	7:31-37	.....	.....
Feeding the four thousand		15:32-39	8:1-10	.....	.....
Demanding a sign from heaven	Capernaum	16:1-12	8:11-21	.....	.....

Discourse and healing on the Sabbath

Calling of the twelve

The Sermon on the Mount

Healing of the centurion's servant

Raising of the widow's son

John the Baptist sends to Jesus

Warnings and invitations

The woman at the Pharisee's house

Healing of a blind and dumb demoniac

Visit of his mother and brethren

Eight parables by the lakeside

Stilling of the tempest

Restoration of the demoniac

Matthew's feast

Jairus' daughter raised; woman cured

Cure of two blind men and a dumb

Second rejection at Nazareth

The twelve sent forth

Death of John the Baptist

Feeding the five thousand

Jesus walks upon the water,

Heals many that are sick

Discourse on the bread of life

On eating with unwashed hands

Daughter of Syrophenician woman

Miracles of healing

Feeding the four thousand

Demanding a sign from heaven

Second Year, A. D. 29

Third Year, A. D. 30

HARMONY OF THE LIFE OF CHRIST (Continued).

EVENTS	PLACE	MATT.	MARK	LUKE	JOHN
Blind man healed	Bethsaida	.....	8:22-26	9:18-21	.....
Peter's confession of faith. Jesus first time foretells death and resurrection	Nr. Ces., Philippi	16:13-28	8:27-9:1	9:22-27	.....
The transfiguration	"	17:1-13	9:2-13	9:28-36	.....
Healing of demoniac boy	"	17:14-21	9:14-29	9:37-43	.....
Jesus again foretells death, resurrection	Galilee	17:22, 23	9:30-32	9:43-45	.....
Jesus and the children	Capernaum	18:1-14	9:13-50	9:46-51	.....
Discourse and parable on forgiving	Jerusalem	18:15-35	.....	.....	7:1-9:39
Feast of Tabernacles. Discourses .....	"	.....	.....	.....	10:1-21
The Good Shepherd	Perea	.....	.....	10:1-24	.....
Parable of good Samaritan .....	"	.....	.....	10:25-37	.....
Discourse on prayer .....	"	.....	.....	11:1-13	.....
Answers attacks of the Pharisees .....	"	.....	.....	11:14-54	.....
Discourse on great moral truths .....	"	.....	.....	chs. 12, 13	.....
Jesus the guest of Mary and Martha	Bethany	.....	.....	10:38-42	.....
Feast of dedication. Discourses	Jerusalem	.....	.....	.....	10:22-39
Jesus retires beyond Jordan	Perea	.....	.....	.....	10:40-42
Dines with a Pharisee. Discussions .....	"	.....	.....	14:1-14	.....
Parable of the great supper .....	"	.....	.....	14:15-24	.....
Counting the cost of being a disciple .....	"	.....	.....	14:25-35	.....
Parables: lost sheep, and lost piece of silver and prodigal son .....	"	.....	.....	.....	.....
Unjust steward; rich man and Lazarus .....	"	.....	.....	15:1-32	.....
Instruction on forgiveness and faith .....	"	.....	.....	16:1-31	.....
Raising of Lazarus .....	"	.....	.....	17:1-10	.....
Jesus retires to northern Judea	Bethany	.....	.....	.....	11:1-46
The healing of the ten lepers	Ephraim	.....	.....	.....	11:47-57
	Borders of Samaria	.....	.....	17:11-19	.....

Third Year (Continued)

Last Three Months

HARMONY OF THE LIFE OF CHRIST (Continued).

EVENTS	PLACE	MATT.	MARK	LUKE	JOHN
Sudden coming of kingdom...	Perea	.....	.....	17:20-37	.....
The importunate widow.	"	.....	.....	18:1-14	.....
Pharisee and the publican.	"	.....	.....	.....	.....
Discourse about divorce	"	19:1-12	10:1-12	.....	.....
Christ blesses little children...	"	19:13-15	10:13-16	18:15-17	.....
The rich young ruler	"	19:16-30	10:17-31	18:18-30	.....
Parable of laborers in vineyard	"	20:1-16	.....	.....	.....
Third prediction of Christ's death and resurrection	"	20:17-19	10:32-34	18:31-34	.....
Request of James and John	"	20:20-28	10:35-45	.....	.....
Healing of two blind men	Jericho	20:29-34	10:46-52	18:35-43	.....
Visit to Zaccheus, the publican	"	.....	.....	19:1-10	.....
Parable of the pounds (Minae)	"	.....	.....	19:11-28	.....
Anointing of Mary	Bethany	26:6-13	14:3-9	.....	12:1-11
Triumphal entry, Visit Temple	Jerusalem	21:1-11	11:1-11	19:29-44	12:12-19
Cursing of the barren fig-tree.	Mt. of Olives	21:18, 19	11:12-14	.....	.....
Cleansing of the temple	Jerusalem	21:12-17	11:15-19	.....	.....
The fig-tree withered	Mt. of Olives	21:20-22	11:20-26	.....	.....
Christ's authority questioned.	The Temple	21:23-22-14	11:27-12-12	.....	.....
Pharisees and Sadducees	"	22:15-33	12:13-27	20:1-19	.....
Last teachings, etc.	"	22:34-23:39	12:28-40	20:20-40	.....
Prophecy of end of world.	Mt. of Olives	24:1-51	13:1-37	20:41-47	.....
Ten virgins and the talents	"	25:1-30	.....	21:5-36	.....
The last judgment	"	25:31-46	.....	.....	.....
Plotting of rulers	Jerusalem	26:1-5, 14-16	14:1, 2, 10, 11	22:1-6	.....

Last Three Months

The Last Week

HARMONY OF THE LIFE OF CHRIST (Continued).

EVENTS	PLACE	MATT.	MARK	LUKE	JOHN
Preparation for the Passover...	Jerusalem	26:17-20	14:12-17	22:7-14	...
Strife for precedence .....	"	...	...	22:24-30	13:1-20
The paschal Supper.....	"	...	...	22:15-18	...
Jesus declares betrayer ..	"	26:21-25	14:18-21	22:21-23	13:21-35
Lord's Supper	"	26:26-29	14:22-25	22:19, 20	(1 Cor. 11: 23-25)
Jesus foretells fall of Peter .....	"	...	...	22:31-38	13:36-38
Farewell discourse .....	"	...	...	...	chs. 14-17
Jesus goes forth.....	"	26:30-35	14:26-31	22:39	18:1-3
The agony in Gethsemane ..	Mt. of Olives	26:36-46	14:32-42	22:40-46	...
The betrayal	"	26:47-50	14:43-45	22:47, 48	18:4-9
The arrest	"	26:50-56	14:46-52	22:49-53	18:10-12
Jesus before Sanhedrim, etc....	Jerusalem	26:57-27:10	14:53-72	22:54-71	18:13-27
Before Pilate and Herod	"	27:11-34	15:2-23	23:2-25	18:28--19:16
Jesus is crucified	"	27:35-56	15:24-41	23:26-49	19:16-37
Burial. Watch at sepulchre...	Jerusalem	27:57-66	15:42-47	23:50-56	19:38-42
The morning of resurrection ..	Jerusalem	28:1-10	16:1-11	24:1-12	20:1-18
Jesus appears to two	Emmaus	...	16:12, 13	24:13-35	...
Appears to the ten	Jerusalem	(1 Cor. 15:5)	16:14	24:36-48	20:19-23
Appears to all the apostles. ...	Jerusalem	...	...	...	20:24-29
Appears to seven	Lake of Galilee	...	...	...	21:1-23
Appears to a multitude	Galilee	28:16-20	16:15-18	(1 Cor. 15:6)	...
Appears to all the apostles ..	Jerusalem	(Acts 1:1-8)	...	24:49	...
The ascension..	Bethany	(Acts 1:9-12)	16:19	24:50-53	...
New heaven and earth	(Rev. 21:1-27)

The Last Week (Continued)

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